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"LIBERTY, HOLINESS, LOVE."

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## RELIGIOUS MISCELLANY.

### ANOTHER ORTHODOX ESTIMATE OF DR. CHANNING.

We know it will be gratifying to many of our readers to be able to peruse the following estimate of Dr. Channing, written by one who formerly thought so highly of the ministrations of the departed as to become a member of his Church, though he has since discovered that his pastor had never been converted. The great length of the document prevents our making any extended remarks upon it. If there is one sincere desire in our heart it is that those who sympathise with our views of Christianity, may read and consider with sincerity, every kind and courteous criticism which our brethren of any other denomination may offer. We will keep back nothing from our readers which will tend to make them feel the responsibility of their dissent from others, or lead them to present their views to the most searching examination of friend or foe. The following piece does great credit to Mr. Tappan; any minister in his denomination might be proud of its authorship. It is written in a kind and respectful spirit, it gives evidence of entire sincerity and of a most generous desire to do full justice to a man whose lofty virtues are acknowledged with no stinted praise, and who is allowed to have been as much of a Christian as any one could be, who never took the necessary step of beginning to be a Christian. We confessed that we smiled as we read that Dr. Channing had probably never been 'the subject of the renewing grace of the Holy Spirit in an evangelical sense.' But our smile was not, of ridicule or scorn. We confess that we were pleased to see what we believe to be the true fruits of a false system, in this denial of a regenerated heart to Dr. Channing. A system which obliges its abettors to usurp the office of the Almighty, and to pronounce upon the state of a brother's heart, and after following the courses of many pure and holy streams to say that the fountain whence they all issued is corrupt, such a system we expect to see producing just such fruits as we find it does produce. Such a system is Calvinism. However, we will leave all this to our readers.

[From the New York Evangelist.]

### SKETCH OF DR. CHANNING.

BY A FORMER PARISHIONER.

When the mortal career of so remarkable a man as Channing is closed, it is proper and useful, to point out his errors that have a baneful influence upon men for their avoidance, and to hold up his excellences for the admiration and imitation of survivors. This has already been done to some extent,* and yet there remain facts and inferences in relation to that distinguished individual, that deserve the consideration of the religious community. Some persons may think that commendation of one whose religious opinions were at variance with their own, and as they believe, with the doctrines of the Bible, may have an injurious tendency, but far from us be the spirit of bigotry that will not acknowledge virtue in one of a different creed, or that believes that true religion is disparaged when comparisons are made between those comparatively sound in the faith, and those who have erred from it, unfavorable in some respects to the former, and favorable in other respects to the latter. We would speak of Channing with respect, and yet with freedom, and we are far from believing that truth or orthodoxy will lose anything in awarding him his just merits, although it may appear that in several valuable qualities, he eclipsed many who possess sounder religious principles.

It is not our design to analyze the intellectual powers, or scholastic attainments of Dr. C.; sound the depth, or exhibit the clearness or turbidness of his theological views, discourse upon the purity of his style, or speak of his exquisite taste, his refined sensibility, or his magical influence over his numerous readers and admirers. That he outshone most of his contemporaries as an elegant writer and accomplished orator, that he was in many respects 'a burning and shining light,' that he was held in high estimation by a considerable portion of the reading and thinking world, and that his influence as a belles lettres scholar, a champion of human rights, a nervous political writer, a friend of peace, of the elevation of the poor, and of social improvement will be felt by remote posterity as well as by his own age, few will be disposed to deny. Nothing that we could say would add to or detract from his fame in these respects. We purpose to speak rather of those things in which the world at large knew but little, and of what most of those who admired his writings or revered his character, would like to be informed.

Channing appears to have been from early childhood distinguished for his moral qualities and intellectual aspirations, for his precocity and manliness. As was said of another, none ever recollected when he was a boy. In college, he applied himself vigorously to his studies, was reverenced by his associates, and looked upon with interest and respect by his seniors and instructers. At his graduation he had the first oration. Infidelity, which a short time previous had desolated the country, and made many victims in our seminaries of learning, was then beginning to wane. Channing, whose thoughts had been turned to the medical profession, and whose religious feelings had been chilled by the austerity of one instructer, was charmed and attracted by the sweet and winning piety of another, and was led to look into the evidences of Christianity, and afterwards to direct his attention to the ministry. After spending sometime in a Southern State, we believe as a teacher, he returned to New England, and studied theology under orthodox influences. An orthodox professor of divinity preached his ordination sermon, and the evangelical people of Boston and the vicinity looked upon the introduction of this gifted and serious-minded young man into the clerical office, as a harbinger of great good to the churches, and to the irreligious portions of the community. His consistent conduct, the gravity of his deportment, the simplicity of his style, the earnestness and fervor that distinguished his pulpit efforts, gained him much popularity, and attracted many young and influential members of orthodox churches to become his stated hearers. The gay and thoughtless even, turned aside to listen to the eloquent and engaging young preacher, and his seniors in the ministry became through the influence of his example more engaged in their ministrations. Even at this early age, Channing had the discretion, prudence, self-control, and judgment of a man of mature life.

It was not doubted at the time that this young preacher had been the subject of the saving grace of God, and although he did not preach with explicitness the evangelical doctrines of the Bible, it was hoped that he cherished them in his heart. At an early period he was called upon to preach the ordination sermon of one whose family belonged to his congregation, who was then and still is esteemed orthodox, and this discourse, the first published sermon of Channing, excited considerable attention. Various were the conjectures made on its perusal respecting the real views of the talented author. By some, the sermon was said to be sound so far as it went, while others, and they the majority, extolled it as a remarkable production of one who was destined as they thought to adorn the American pulpit. In later times, this sermon has been appealed to by many as proof that once at least the author gave evidence of a sound faith. But a perusal of this discourse, now lying on our table, is sufficient to satisfy any orthodox man at the present day, that the author was very far from being a preacher of the doctrines of the Reformation. The subject of it is the importance of a zealous and affectionate performance of ministerial duties. It is written in the free, chaste, and glowing style peculiar to the author, and compared with Unitarian sermons of the present day, including Channing's, is a serious discourse. But it exhibits no evidence that the writer, believed in the Trinity, the Atonement, the natural depravity of the heart, or the personality or agency of the Holy Spirit. It is not probable he ever believed in them, or was ever the subject of the renewing grace of the Holy Spirit in an evangelical sense. Is it asked then how can it be accounted for that an orthodox professor advised him to study theology, preached his ordination sermon, that orthodox ministers inducted him into the pastoral office, and frequently occupied his pulpit, and that orthodox laymen, some of them men of education and piety, sat under his ministry? We will endeavor to answer the inquiry.

Arminianism, at the time, prevailed in New England, and especially in and near Boston. The most orthodox instructors and preachers of that day were not discriminating in their preaching or religious conversation, and too many of the most influential ministers were greatly absorbed in politics. It was not the custom then, so much as now, for ministers and officers of churches to interrogate inquirers, and be satisfied whether persons professing to embrace a religious life, or to study theology even, had been the subject of a change of heart. Young Channing and others were doubtless thus neglected by their spiritual guides, left to grope along with undefined ideas of Scriptural doctrines, and to content themselves with being at best intellectual converts. There is no doubt, however, that at, and after his ordination he consorted with persons of religious experience from choice, and he took pains to advise one young preacher at least, the one whose ordination sermon he preached, to avoid the corrupting influences of worldly friends, and to be on his guard against the seductions of wealth. He was favored with the companionship of a few persons of eminent piety, especially with some female saints, of whom he ever spoke with grateful esteem and respect. Had he enjoyed the privilege of associating with more intelligent, orthodox, and faithful ministers of the gospel, men who were free from reproach, and whom he looked up to with veneration and confidence, it is highly probable his convictions would have been deepened, that he would have taken a thorough plunge, as Whitfield expressed it, and been so divinely directed, that his heart as well as his intellect would have been so deeply interested in religion, that he would never have forsaken the fountain of living waters. But although he had some evangelical associates, although he interchanged pulpits with the orthodox ministers in Boston and vicinity, and had occasionally orthodox preachers from other parts of the country to preach in his desk, yet Channing was never more than an Arminian preacher himself, and gradually receded even from that position, until his moral affinities were wholly with those who rejected nearly every article of the orthodox faith. Not many years after he had been inducted into the ministry, the lines of division became distinct in Boston, and a large number of ministers openly professed those Unitarian sentiments they had long privately cherished. Channing went with them, though he never became a party man either in religion or philanthropy, and he disapproved much that was said and done by other Unitarian ministers. He liked to act independently, he disliked associations, he loved to build on his own foundation, he preferred to select, combine, improve, re-build, rather than merge himself with the multitude or the associated few, in originating plans or making aggressive movements. Part of his greatness arose from this independency of character, and this solitariness of action. He rebuked all parties occasionally; nearly all courted him; most felt honored by his sympathy, and dreaded his censure. Therefore, nearly all frequently cheered him, claimed him, and were slow in condemning anything he said or did. If, therefore, he waived the influence he might have possessed as a leader, he retained the homage and consideration awarded to one whom all would have been pleased to enrol among their number. No minister in Massachusetts, for a period of thirty years, was ever more generally respected by all classes of the community. There was no frivolity in his conversation, no impropriety in his manners, nothing inconsistent with the clerical character in the pulpit or out of it. He respected himself, maintained the dignity of his office, treated all with courtesy, and undeviatingly pursued what he deemed the path of duty, whether many or few walked in it.

Had the discriminating views of subsequent times prevailed when Channing's attention was first awakened to the claims of Christianity by the strivings of the Holy spirit, he might have been led to a full belief of the doctrines of grace, and been a champion of the faith once delivered to the saints. Alas, that it was otherwise. But there were other causes besides the lukewarmness, absorption in politics, indistinct views of the orthodox preachers who were near Channing at that period, and their omission of faithful examination, to prevent his sensitive mind and feelings from a cordial sympathy and union with evangelical Christians when the division took place between them and the Unitarian party in New England. He saw, or thought he saw, in several leading ministers, in various parts of the country, who embraced and preached evangelical truths, as they were then inculcated, a lightness of carriage, a laxity of manners, an indulgence of appetite, a dubious moral deportment which, taken in connection with a denunciatory spirit, repelled him from them. He contrasted what was unlovely, imperious, and wrong in them, with what he saw more excellent in men whose religious opinions were more latitudinarian, and drew the conclusion, unwise to be sure, that the faith of the orthodox tinctured their manners and corrupted their principles. It was this, coupled with the shallow depths he had sounded in evangelical religion, that probably induced him to alienate himself gradually from those towards whom he had been favorably inclined and to attach himself to a party which contained some whom he knew to be men of learning, discretion, and uprightness of character. In more recent times, the equivocal conduct of not a few orthodox clergyman and distinguished laymen in withholding their advocacy of some of the great objects of moral reform, appeared to Channing as it has to others, both in this country and England, as wholly inconsistent with the religion they profess. It has brought into suspicion either the soundness of their professions, or the coorrectness of their theological views, besides having, as we believe in very many instances, repelled men even from embracing Christianity who might have been won by them to embrace the Savior.

Not long after this period, Channing became engaged in a theological controversy with some of the orthodox professors at Andover, in which he appeared to great disadvantage. Nature and education had not fitted him for a controversialist, and the Unitarian armor which he had put on was pierced and riven by the learned men in opposition. Channing wisely withdrew from the controversial field, and gave his attention chiefly to literary, philosophical, and political pursuits. Occasionally, however, he preached and published discourses in which his peculiar views were stated without reserve. His celebrated sermon at the ordination of Rev. Jared Sparks over the Unitarian congregation in Baltimore, was a bold attack on the Atonement. In this sermon he went farther than any Unitarian preacher in this country had ever gone in a scornful rejection of this cardinal doctrine. Even some of the Unitarian ministers were startled at the presumption with which this great plan, devised in heaven, for saving sinners while God's law was upheld in all its purity and majesty, was attempted to be trampled under foot. These views the author never recanted. This discourse alienated from Dr. C. all his old friends of the orthodox persuasion, and established his reputation as the leading spirit among American Unitarians. It distressed and pained the friends of the Redeemer who once fondly hoped that notwithstanding his heretical preaching he might be a Christian at heart, and with inexpressible grief they feared that Channing had excluded himself from all part or lot in the great sacrifice made for sinners. The Baltimore sermon appeared to them a public manifesto of his rejection of what they believed to be the gospel of Christ. Dr. C., however, differed in some particulars from the great body of Unitarians who profess to believe in the simple humanity of Jesus Christ, and he embraced, as we think, a still more absurd theological faith. He was an Arian, believing in the pre-existence and super-angelic nature of Christ, though he denied his essential divinity. Considering his acknowledged abilities, his persuasive powers, his great popularity, we have considered it a subject of devout thankfulness that he had no desire of being the leader of a party, of proselyting to his sect, or of using efforts directly to sway the minds of the people to his peculiar religious views. Such a man, with a different temperament from Channing's, might have done a vast deal to unhinge the faith of men, and attach them to opinions that we are constrained to believe, lead to the ruin of the soul.

Dr. Channing had in early life a robust constitution. He injured it while living in Virginia, soon after taking the degree of bachelor of arts. During all his subsequent life he was an invalid. At the commencement of his ministry hardly any one supposed he would live so long as threescore years. His stature was short, his figure fragile, his appearance in the street unprepossessing. But in the social circle —though slow of speech—he was beloved and reverenced, and there, as in the pulpit, his fine intellectual countenance shone with benignity. He had few intimacies out of the family circle, but he had his friends to whom he was warmly attached. He was cheerful, but no one ever heard from him the loud laugh. He was a man who greatly respected himself. He was not one who depended for his happiness upon external things. He loved the society of intelligent females, and they delighted in his society. He had a delight for the young, and a happy method of imparting instruction to them. He was temperate in all things, circumspect in his language and conduct, not fond of conviviality, but ready to dine with his parishioners, though always the first to leave the table. He was an economist of time, and was always engaged in some useful employment. There was a homogenousness in his acts, that commanded respect and confidence. His command of temper was unusual. He probably had no personal enemy. He did not mix much with men, nor go after them. He was a person to be sought. Intelligence was brought to him, and he gained from friends, books, and the best publications of the day, knowledge of what was passing in the world, although the world seldom saw him. He was called by some the Grand Lama of the Unitarian denomination. Most of his brethren would have been pleased if he had oftener appeared in public and made more direct efforts to proselyte to his sect, and if he had mingled more with his parishioners and in society.

D. C. professed to have great reverence for human nature. He almost deified it. But this was in part an abstraction. He did not put entire confidence in man. He was often suspicious of human efforts. In a conversation with the writer, some fifteen years since, Dr. C. spoke disparagingly of donations and labors to promote the foreign missionary cause. He said God appeared to be working wonders in subduing the world to himself, but the efforts of man were feeble and impotent. 'The Russians,' said he, 'are spreading civilization over the north of Asia, and the world will be subdued and blessed by the progress of arts and civilization, while all that man is doing seems very inconsiderable.' He was reminded that God did nothing respecting the civilization or improvement of mankind, except through human instrumentality, and was asked if, when we saw God working as he had described, it was not a loud call to man to come up to the help of the Lord? He made no reply.

In the pulpit, Dr. C. was serious, devout and earnest, and of course eloquent. His looks and deportment became the place. He riveted the attention of hearers. No one ever suspected he aimed to preach himself. His expression, emphasis, and intonations, were in perfect keeping with the solemnities of God's house. There was no carelessness, no appearance of self-adulation, no effort at display. He read sacred poetry and the Scriptures inimitably well. When he read the story of the widow of Nain, for example, the hearer felt that it was a reality—the scene seemed to be actually passing before him. Channing did not spare the vicious. He spoke of particular transgressions with freedom and explicitness. Neither did he spare national sins. He opened his mouth wide in denouncing them, and in holding up to abhorrence the conduct of wicked rulers. He was not careful to omit reading what was in the Bible, nor did he shun rebuking sin in high places. He rebuked it also out of the pulpit by his non-intercourse with the trifling, the profane, the debauched. No one ever felt that his money or his talents made his society acceptable to Channing, if his life was polluted or his integrity impaired.

Dr. C. used to speak with pleasure of his visit to England, and the acquaintance he there formed with distinguished persons. He spoke of his breakfasting with Wilberforce at his own house—of his family devotions, and of the faithfulness with which he expounded the Scriptures to his family. 'He took no notice of me as a clergyman,' said Dr. C., 'but I believe it is the custom in England.' He spoke of being at Newgate one Lord's day, when Mrs. Fry addressed the prisoners. Dr. C. said, 'I was struck with her manner. She addressed the prisoners and visitors as one company —calling them all sinners—and when the subject was alluded to afterwards, she replied, "in the sight of God, there is not, perhaps, as much difference as men think."' Dr. C. was at Paris, and attended the Opera. We have heard of American clergymen, of orthodox sentiments, who have done the same when abroad. He had never attended such places in America, nor had they. On his return he spoke unfavorably of the French theatres, but rather favorably of attempting to make use of theatrical amusements for the entertainment and instruction of the people; and expressed a hope that the Tremont theatre, in Boston, then being erected, might be used for their innocent enjoyment. And yet in six months from that time, the opera dancers commenced their exhibitions at this very place! He often spoke of the obligation resting upon governments and the affluent, to provide instruction and amusement for the mass of the people. He thought it would divert them from grosser pleasures. It was one of his favorite topics.

Dr. C. was an early friend of the Peace Society. He abhorred war, and the paraphernalia of fleets and armies. This led him to preach, during the war of 1812, several discourses on the subject of human carnage, and to abhor the character of Bonaparte, and less eminent chieftains of Europe and America. He was a friend of the Temperance reformation, and lent it the aid of his tongue and pen. He wrote much to vindicate the rights of the ignorant, the poor, and the oppressed, and to deliver them from prejudice and suffering. Very courageously did he assail the institution of slavery, and his fame will, in a considerable degree, rest upon his anti-slavery writings.

In England, his publications on this and other subjects gained him much renown. Probably his popularity there was even greater than it was in his own country. By some he was styled *the* American preacher, and more extravagant things still have been said of him there. It is reported, that the sister of Lord Morpeth said to her brother, just as he was about to embark for this country, 'there are two things about which I shall envy you when you reach America, you will see Niagara Falls and Dr. Channing.'

When we consider the moral courage he manifested in rebuking public sins, in advocating the cause of unpopular reformations, and the great sway he had over the minds of men, we have mourned that one so highly gifted did not, with so much that was attractive and influential, possess a more evangelical faith. How much more good would such a man have then done! As it was, Channing went before most of the preachers of the present day in every thing except the profession and advocacy of more correct theological sentiments.

We have thus spoken of some of Dr. C.'s qualities and peculiarities—of his defects and excellences. We highly esteemed him. Much benefit have we derived from him. With many others, we deplore the errors of his faith, his low views of the Lord Jesus Christ, and the great atonement made for the salvation of sinners. But he exhibited more of the spirit and temper of a Christian, than many who profess to have a more scriptural faith. Let those who differ from him, emulate Channing's excellences as a man, his integrity, singleness of purpose, bold advocacy of unpopular truths, his contempt of mere wealth and station, his abhorrence of prejudice and oppression, his love of country, and of mankind, while they soar above him in glorying in the cross of Christ.

* The writer of this article has, in the 'Journal of Commerce,' and in the 'American and Foreign Anti-Slavery Reporter,' already published some reminiscences of Dr. C. A few of the thoughts in those notices are included in this article.

### THE CONVENT AT CHARLESTOWN.

A pamphlet was published this week, written by George Ticknor Curtis, Esq., of this city, on 'The Rights of Conscience and of Property; or the 'True Issue of the Convent Question.' The author was the writer of the admirable and most honest document, presented by a Committee of the Massachusetts Legislature, last year, in which full remuneration was recommended as due to the sufferers by the only public outrage which has ever disgraced this state. Mr. Curtis, in the present publication adds some statements which he thought would have been out of place in a legislative report. There is no political craft in this earnest and just appeal. The author does not seek in doing a real service for the Catholics, to win the favor of a partisan, but with sufficient, perhaps unnecessary, distinctness denies to them his religious sympathies, and ridiculed by exposing it, the silly fear of some persons, that the Pope will ever hold rule in this country. After this preliminary matter, he presents the true issue of the question. We extract the following paragraphs.

'We must meet this question and dispose of it as becomes us. It is as certain to be disposed of by a public act of indemnification, as that the great principles of public justice and equity shall continue to govern our conduct, and to be more and more developed in the progress of our civilization. If there are any who doubt or disbelieve this, they do not know what truth can accomplish. There may be periods when the matter will not be agitated; there may be times when no effort will be made to accomplish the work of justice and reparation. But it might as well be expected that the original fountains of justice, in the hearts and understandings of men, should be buried beyond discovery in the rubbish of prejudice and neglect, as that this matter should not be urged. There are principles involved in it; there is a stain on our good name in consequence of it; which, if warmth of language would aid a cause, would justify any strength of language or warmth of feeling. Where stand those ruins of a burnt and pillaged house of education, which a mob destroyed in a passion of religious hatred, unchecked by any power whatsoever? As one comes towards this metropolis of New England, from the east, on the bosom of our beautiful sea, from the west, the north, or the south,—on what does the eye first rest, kindling, as it rests, with the thronging recollections of our glory and pride? The great obelisk, reared over the deeds of a heroic age, marks the spot where our fathers asserted, in blood, the principles of that freedom in which were alike comprehended, for them and for us, religious and civil liberty. Within the morning's shadow of that seat of liberty and glory, and along the very stretch of ground where the heroes of that day dragged their bleeding and exhausted limbs out of the raking fires that swept the shore, stands the only monument of our disgrace existing on the soil of Massachusetts. Who can endure this contrast? Who can look upon these two monuments, without tasking whatever faculty he may have, to discover if, in the principles and duties of public justice, there be not some remedy, that will remove the one, in its shame, and leave the other, in its serene and noble simplicity, to tell unrebuked, in all after ages, of the glory of Massachusetts'? * *

The rights of conscience were there violated. It is true that the ostensible provocation, that incited the mob, was an unfounded rumor about the supposed murder, adduction, or secretion of a nun. But the passion that animated the mob was religious hatred. It is matter of history, that public prejudice against the Roman Catholics had risen to an extravagant point; and it is beyond all question, that this peaceful and useful school owed its destruction to the fact, that it was conducted by a number of Roman Catholic Nuns. If it had been a Protestant institution, no amount of false rumors would have excited a mob to destroy it. In proof of this, I refer to the well ascertained and authenticated facts of the wide spread prejudices cultivated into excess; that the actual rioters not only destroyed, but offered every imaginable indignity to the peculiar insignia of the Catholic religion; that thousands of spectators looked on, in a state of non-interference, which can possibly be accounted for, only from the existence of a feeling, that the outrage was winked at by the authorities; that those authorities did absolutely nothing in the way of a defence; and finally, that to this hour, it has been impossible to obtain for these injured parties, upon question of indemnification, a respectable hearing without encountering a charge—*thought to be a sufficient answer*—that it is encouraging the Catholic faith. [This has been said over and over again in the public newspapers, in private conversation on the floor of the Legislature, and in its public debates.]

Is any further evidence needed? Look, then at the fact, that not a word or a whisper upon the subject has ever escaped from the Executive of the Commonwealth, save a feeble and ineffectual proclamation, which offered a totally inadequate reward for the conviction of the rioters. Eight times has the gubernatorial chair been successively filled by elections and reelections, since this most strange occurrence, so intensely interesting to the feelings of a portion of the people, so important to all, took up a disgraceful prominence in our history. Eight times has the high function of the Constitution been exercised, which law and custom have made to embrace the suggestion and discussion of all topics of public concern. On no one of these occasions, has the violent destruction of a house of female education, and much valuable property, in the night, by a mob, been made the subject of Executive attention, to teach the legislative or the popular mind, that wrongs had been there done, that rights had been there violated, which the sovereign power of a just people alone, under God, could, and ought to repair and vindicate. There is but one mode of accounting for this—the belief that the suggestion would not penetrate through the prejudices of the time.

The rights of conscience were there violated. But what can be done to repair *this* wrong? No human power can do it. No law, no sovereignty, no grants or gifts can reach it. The burning sense of injustice that dries up the heart, when its inner sanctuary is violated; the feeling of shame and humiliation, when the faith of the soul is hated by the world; the shudder of despair with which God is looked to, when man refuses succor; these we can never reach, with any compensations, though our revenues exceeded 'the wealth of Ormus or of Ind.' Property, the civil rights of the citizen, can alone be repaired, among all the incidents of this sad event.

What the rights of conscience are to man as a religious being, the rights of property are to him as a member of the State. Property, in which term is to be included labor and all its attendant opportunities and results, is one of the very objects, politically speaking, for which society is instituted. The laws of property are among the foundations on which political society rests. They are the most obvious links that bind it together, and prevent it from falling into the confusion, the uncertainty, and the aimless poverty of the liberty of nature. Property itself is among the grand instruments by which the world is enabled to emerge out of Barbarism, by which Christianity is sustained and propagated. He that has none is benefited and blessed by its intsitution and preservation. Were he in a state of nature, he would be poor, as he is now; but were all like him in his poverty, there could be neither incentive nor opportunity for labor, nor for the improvement of his condition, as there could be no benevolence to help him when his efforts had failed. The state that does not protect the rights of property, to the full extent of earthly power, especially against open and public violation, loses sight of its own highest policy, and breaks its contract with the individual, and weakens that of all its members.

There is a growing persuasion in this community, that the owners of the Convent should and must receive from the State an indemnification for their loss of property, torn from them in open and cruel violation of the plain principles of the social compact. Of course, the great question here is, whether the Commonwealth, as a government, so far failed in any of its implied duties, upon the occasion, that it can be said with propriety to owe this reparation. It must be remembered, in considering this question, that a very different spirit of justice in one respect, should obtain between the State and its citizen, from the justice which the State enforces between man and man. In the first place, the State cannot be sued, or required to answer, before any legal tribunal, by an individual. Its attitude is perfectly sovereign, and as a sovereign it should blend with its conduct that mercy which 'seasons justice.' In the next place, it cannot and ought not to measure a claim like this by such rules of technical law, as would defeat the claim, if the State were capable of being sued, or impleaded in a court of law. If we apply these rules to the present case, we come far short of the exigencies of the great relation between the body politic and its members. Our ideas, or contracts, if drawn from the rules of technical law alone, often exclude the equities of implied obligations. We must keep these implied obligations in view, when we search for the law, that is to govern the fundamental relations of society and its members—a law founded in natural equity and a just expediency, as well as in the express contract for protection, involved in the payment of taxes and public imposts. Searching for this law and guided by these monitory considerations, we shall find that the owners of this property had a legal right to expect something of the Commonwealth, which it did not perform.

What they had a right to expect was *protection*. This must be conceded—for, if we give up or deny the duty of protection, the first mob that arises in the streets is a power above and beyond the power of government, and society is at an end. The duty is conceded; none question it. But many question its extent, or application. It has been gravely argued, that it is the duty of the Commonwealth to protect the property of its citizens, as far as it can consistently with its existing laws. The position is positively absurd. It is merely saying that it is the duty of the Government to protect, as far as it does protect, at any particular time; a measure of duty that would perform no very useful office in any system of law or ethics, public or private. The truth is, the duty of protection is paramount, pre-eminent, and independent of all laws and particular institutions. The degree of protection which the citizen has a right to expect, which in fact he stipulates and pays for, in some kind of consideration, is a protection as full and perfect as human power and wisdom can reach. The man, who owns property, stipulates for this protection of his property and his life. The man, who owns nothing but his life, stipulates for the same protection of his life, and of his right to labor and acquire property. They must both have it. The nature and character of the goverement, and of its institutions, may lead to a choice of the means and instruments of protection. In one country, it may be a standing army; in another, a militia; in a third, a police; in a fourth, it may be all these combined. But whatever the means made use of, according to the character and habits of the people, if those means not so used as to afford protection against obvious and open dangers, the duty of the government is not discharged.'

The pamphlet is published by Little and Brown.

### PRIESTLEY'S LOVE OF TRUTH.

There are few dispositions of which society exhibits rarer practical traces than the love of truth. There is abundance of profession; but the more the profesion, the less the reality. Where the feeling is genuine, truth is the mind's vernacular language; and to give grave notice of an intention to utter it would be as absurd as if an advocate, on rising, were to say to the jury, 'Gentlemen, I most solemnly assure you, that in what I am about to lay before you I mean to speak English.' In proportion as faith in truth becomes more common, it will cease to be matter of pretension. Were we to designate Dr. Priestley in one word, that word would be 'truth;' it would correctly describe the employment of his intellect, the essential feeling of his heart, the first axiom of his morality, and even the impression of his outward deportment. He had none of that reckless sportiveness which makes playthings of opinions, and, for an hour's amusement, looks in at them, and turns them about, like the beads of a kaleidoscope, watching what fantastical shapes they may be made to assume. He had no sympathy with the sceptical philosophy which sees nothing but error in all human speculation, nothing but 'sick men's dreams' in the mutations of opinion. That there is such a thing as truth, that it is not placed beyond the reach of the human understanding, and that, when found, it is necessarily a pure good, were the first principles of his faith; principles which he did not promulgate in their general form, and then reject in their applications, but carried out boldly, and without reserve, into every topic which invited his research. So utterly untrue is it that he had a passion for unsettling convictions, and then leaving the mind in a state of fluctuation, that if he committed any marked fault in the conduct of investigation, it was this: that he recognized no other posture of the understanding in reference to the subject of its inquiry than assent and dissent; that the intermediate state of doubt he disowned, except as a means of transition to one of the other two; and overlooked the fact, that as there may be questions in which the conflicting evidence is accurately balanced, there may be occasions on which, in the present condition of human knowledge, suspense is the appropriate feeling. His tendency was much more to dogmatize than to doubt; a dogmatism, however, which, if occasionally appearing after investigation, never manifested itself before. With this limitation, his impartiality was unimpeachable. That his inquiry must lead to the positive discovery of truth or falsehood was certainly a species of prejudgment; but it could not determine him unfairly towards either of two antagonist opinions; it could only preclude from the rejection of both. In his comparison of the opposing claims of evidence, his faith in truth never deserted him; altogether annihilating the influence of his previous impressions, and not even allowing them a presumption of innocence till proved to be guilty. His versatility of association rendered alterations of belief easier to him than to others; his feelings were not adhesive; they could without violence be transferred from one class of sentiments to another; and accordingly, even to the period of life when old impressions become indurated, and the emotions tardy of change, he was continually modifying his convictions, adopting new views with a facility truly wonderful, quickening them with life, and carrying them out to their remoter consequences with energy and fearlessness. His defence of the doctrine of phlogiston, when discarded by all other philosophers, is the solitary instance in his life of prejudiced tenacity of opinion; and this was evinced in the decline of life, when even to him the difficulty must have been great of admitting a new theory, and applying it to the solution of facts which had been regarded as otherwise explained, and when, moreover, his attention had ceased to be actively directed to chemical inquiries. Any one who is aware how much the very memory of facts by the mind is dependent on the hypothesis which has been employed as the principle of their arrangement, or even as the guide to their discovery, will be disposed to treat this error rather as interesting to the mental philosopher, than as justifying the severity of the critic. The spirit of freedom and of faith which conducted him through his private inquiries, he carried out into his publication of their results. Ingenuous to himself, he was equally ingenuous to the world. He saw through the contemptible fallacies by which worldliness and imbecility would defend the suppression of opinions; ease, popularity, sectarian prosperity,

he held to be baubles compared with the duty of individual thought and speech, and sins if purchased at its expense. Not even could he think his task to society performed when he had stated and recommended the truths which he seemed to have reached: he lays before the world the whole process of his own mind; tells his difficulties, his failures, his false inferences, the hypotheses which misled as well as those which aided him; so that if his thoughts had fallen into type as they arose, they could scarcely have been more distinct. Hence he excelled much more in analytical than in synthetical composition, and seldom attempted the latter without sliding continually into the former. And whatever may be thought of their relative merits, regarded as methods of direct instruction, it cannot be doubted that the successful investigator, who has the honesty to write analytically, bequeaths in this picture of his own intellect an invaluable guide to future inquirers in the same field, and a most interesting study to the observer of the human mind.

In nothing did Dr. Priestley's mental and moral freedom more nobly manifest itself than in his *well-proportioned* love of truth. With all his diversity of pursuit, he did not think all truth of equal importance, or deem the diffusion of useful knowledge an excuse for withholding the more useful. With all his ardor of mind, he did not look at an object till he saw nothing else, and it became his universe. He made his estimate deliberately; and he was not to be dazzled, or flattered, or laughed out of it. In his laboratory, he thought no better of chemistry than in his pulpit; and in the drawing-rooms of the French academicians, no worse of Christianity than by the firesides of his own flock. He was never anxious to appear in either less or more than his real character. Even at the time when his name was most illustrious, and his associations the most close with the atheistical philosophers of the continent, when he was courted by the revolutionists of England, when by the persecution and desertion of all others, he was more especially thrown upon the sympathy of those men, and a noble and fascinating sympathy it was; when they urged him to quit the 'unfruitful fields of polemical divinity, and cultivate the philosophy of which he was the father,' and promised him thus an eternal fame, he assures them that he esteems his theology greatly superior in importance to mankind to his science, and risks his reputation at its height, by making it the vehicle to carry the great principles of religion before the almost inaccessible mind of the sceptics of France; perceiving the affinities and analogies which subsisted between the different departments of human knowledge, he did not desire to divorce them in his own mind, and derive a separate character from each. His philosophy is replete with faith, and his faith with philosophy; his conceptions of the Creator aid him in deciphering the creation; and every discovery in creation contributes a new element to his ideas of the Creator. The changes of the universe are the movements of God; and he that contemplates them without reference to the mind of which they are expressive, might as well study the laws of human action in the gestures of an automaton.


## CHRISTIAN REGISTER.

BOSTON, DECEMBER 10, 1842.


### PIETY AT HOME.

Home is the place where human beings united in a willing or an unavoidable companionship, to share together the duties, pleasures and woes of life, must have their chief interests in common. The same individuals who compose one domestic circle, may in a larger circle of friends and neighbors find occasional happiness and degrees of true sympathy. In a larger circle still, they may feel a mutual interest in the occurrences of each day, and in each other's welfare. But as the circle enlarges, feeling and sympathy and interest gradually lessen till we know our fellow-men only or chiefly as persons with whom we transact business, or merely as those who happen to live at the same time that we do. Thus it is that as the circle of our companionship extends, our mutual interests have less to do with our hearts, and as the circle contracts, feeling, sincerity, deep sympathy and intimate affection grow stronger and stronger. In a home, these ties of the heart are the most numerous and powerful. There our weaknesses and our virtues display themselves; there we must partake of each others' experience, and we can never be alone in our happiness or our misery. Now if piety is a word that has any meaning, if it indicates a spirit that has any power or life, home presents opportunities for its exercise and demands for its exercise which can be found in no other place upon the earth. Those daily duties of self-denial and forbearance, of kind attention and tender sympathy which alone can perfect the graces of a Christian character, are continually exacted and required in every household. Now we do not believe it possible that any one can feel either the kind or the degree of interest for any circle of acquaintance which he feels for the daily companions and bosom friends of his life, and therefore we do not believe that the truest religious sympathy ought to seek any other sphere than home for its first and most earnest exercise. Yet we all know that there are many homes where the religious feeling which many of the members profess to have, never shows itself. Reasons and excuses there may be which will partially or entirely account for or justify the want of a manifestation of their piety at home. They may display it heartily and sincerely elsewhere, there may be good reasons why it is not shown in their own dwellings, but there can be no question but that their homes need it all, and that their very holiest longings and heavenward affections would be quickened by the exercises of Christian faith within their own families. We rejoice at every exhibition of true piety and religious interest in social life; but we fear that there is not enough of piety abroad to make up for the neglect of piety at home. There is no need of casting uncharitable reflections upon the zeal or the measures of any religionists, our subject is broad enough to allow all that the peculiar temperament of any individuals may require, and still it urges the paramount claims of home as the sphere in which piety may find its fullest exercise. A father or a mother, a brother or a sister, in one family, is deeply impressed with religious anxiety and interest and longs to speak, to pray, to converse with some one who will sympathise with the heart's desire. What shall we say to them more reasonable than this? You are not precluded from seeking what you need any where and every where. Go, if you will, to all churches and conferences, seek out the afflicted, the philanthropic, the pious among your acquaintance, but remember always that one of the most devout and experienced of all the Apostles directed his young convert who was to fill his place, that he should teach others, and especially women, that they should first show their piety at home. There is no duty or grace of the Christian religion which may not be exhibited at home. There is no prompting of a devout heart, nor hope or joy of the soul which will not find in the daily routine of domestic life, opportunities for its exercise, such as can be found no where beside. The piety which Christianity enjoins, is of a nature which admits of being displayed at home; it can be exhibited in our households, in all its depth and fulness, in all its richness and energy. Piety draws its very life from the warm heart's affections, it makes the ties of nature to be ties of grace, it binds those who depend upon each other as mortals, to aid and sympathise with each other as immortals in their being and destiny. Where does the spirit and the language of prayer so touch and melt the very soul as in the morning and evening sacrifice of a Christian family? There can be no bosom enmities, no jarring strifes of more than an hour's continuance in that household, where daily devotion consecrates the blessings and the cares of life. Who will feel an interest in our secret experience, in our religious welfare, if those who share every other interest with us do not? And what is piety but the mingling of the thought of God, of his law and of his love, with daily duties and trivial cares, and the varying occurrences of each passing week as they concern those who are nearest to us? The ornament of a meek and a quiet spirit, is in the sight of God of great price. You may compass the world in exercises of devotion, but look where you will, home is the place of all others for cultivating and exercising such a spirit. And self-denial, that daily cross, where can it be practised so well, where must it be practised so heartily and intentionally as amid the demands of private life? A true fellow-feeling in faith and hope if sought for in the open world, amid contending sects, may be found with some, but missed by others, and then alienations and bigotry will spring up. But it is in a Christian household that the chaff and the wheat of our faith are separated; the importance of what we believe and the strength with which we believe, there appear. One years exercise of faith when tested in our homes, will put creeds to a trial such as they meet nowhere else. There is a controversy worthy of attention.

The Christian Religion conveys another lesson. Besides indicating a home as the place where piety may exhibit its strongest and most effective influence, it enjoins upon all professed Christians the obligation of making their homes places of piety. Christianity in teaching us how much of our happiness lies in our domestic relations, declares likewise how much of our duty lies in the same sphere. Family religion is the best of all religions, and when piety has ceased to be the ruling spirit in the homes of a Christian community, it will very soon die out of the churches.

But some will say that it is very difficult for them, especially when they have long neglected the duty, to introduce religion as a subject of interest and conversation in their families. Parents feel a constraint and an awkwardness in engaging in devotion or serious instruction with their own children. Undoubtedly many do feel this reluctance, they cannot escape the difficulty, and they must be content to bear it as a just retribution upon them for ever having neglected to discharge the duty. What, cannot a father or a mother explain and enforce the everlasting laws of God and the faith of Jesus Christ to their own sons and daughters? Do they need religious sympathy and counsel and intercourse and neglecting the very garden soil of piety, do they go out of their own houses in search of it? Home has demands upon all the piety of any of its members and if in any home it is distasteful to all but one person, that one's duty is not to go elsewhere for sympathy, till he has at least exhausted his means of infusing into the hearts of those most dear to him the interest which he feels in his own. Grant that it is difficult, the more difficult it is the more necessary it is. We have seen families in which the necessity for religious counsel and feeling was so apparent, that it seemed as if any degree of difficulty might be encountered for the sake of the incalculable good which would result from meeting it.

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### DOES THE FIRST VERSE OF THE GOSPEL OF JOHN PROVE THE DEITY OF JESUS CHRIST?

We adduce this oft debated passage, in deference to the following request, made in the Christian (Episcopal) Witness.

'We presume the Editors of the Register will be willing to say whether they think John I., 1, reveals the *Deity* of Christ; and if not we shall feel obliged to them if they will express their opinion as to what that passage does mean.'

The first obvious suggestion presented to a reflecting mind on reading the introduction to John's Gospel, is that peculiar phraseology is employed in it. Following out this suggestion we are led to believe that the Evangelist makes a passing reference to the philosophy of his time, as do likewise Luke and Paul. This view is confirmed and made *indubitable*, when we turn to the *very oldest external authority which we have for attributing the composition of this Gospel to John.* Irenaeus, who was a disciple of Polycarp, who in turn was a disciple of John, wrote in less than a century after the composition of the Gospel, and if his testimony is valuable as to its author, it is valuable also as to its purpose. Irenaeus (Advers. Haeres. III., 11) says, 'John, desirous to extirpate the errors sown in the minds of men by Cerinthus (a philosopher at Ephesus) and some time before by those called Nicolaitans, published his Gospel, wherein he acquaints us that there is One God, who made all things by his word and not as they say, one who is the Creator of the world, and another who is the Father of the Lord; one the Son of the Creator, and another the Christ from the supercelestial abodes, who descended upon Jesus, the Son of the Creator.' Again Irenaeus says, 'John, therefore, willing at once to cut off these errors, and establish a rule of truth in the church, declares that there is One God Almighty, who by his *word* made all things visible and invisible, and that by the same *word* by which God finished the work of creation, he bestowed salvation upon men who inhabited the creation. With this doctrine he ushers in his Gospel.'

This explicit statement, coming from the best authority which we could possibly have, is proof sufficient to our minds that John makes a reference to the philosophy of his time. Indeed the introduction of his gospel is perfectly inexplicable on any other hypothesis. Words of a technical nature occur, evidently having reference to current philosophy, and admitting of explanation only through the principles of that philosophy.

The only word of this character which we are at present concerned with, is the Greek word *Logos*, translated, *Word*, and occurring three times in the first verse of the Gospel. Mr. Norton, who is the most thorough, exact and well furnished biblical critic and scholar which this country has ever produced, has already published a most valuable essay on the *Logos*. We believe that the second volume of his great work, will set the dispute concerning this matter, at rest in very many minds, and give to Trinitarians an argument which though they may trifle with it, they will find it impossible to answer. We therefore refer our brother Editor to Mr. Norton's published 'Statement,' if he wishes for information, which we hope will convince him that if the Almighty condescends to send a messenger to this earth, it is not absolutely necessary that He should come Himself, nor that He convert into God, the man whom He anoints with His spirit. The Editor will find as above, the proof that the use of *Logos*, refers to a mode of conception concerning the Deity which is now obsolete, but intelligible at the time of John, and connected with the philosophy of his age—that we have no English word which answers to it—that it first denoted an attribute of God, and then a *personification* of that attribute—that it was a term used to express the *Mind* the *Wisdom*, the *Intellect* of God, to present the Deity as drawn down from his unapproachable and unimaginable infinity, and as manifesting himself in operation.

The *Logos* originally signified the *Power or Wisdom of God, considered as in action.* The Greek noun being of the masculine gender, we cannot use the pronoun *it* as a substitute, but must give it the personal pronoun *he*. This attribute of the Deity, or medium through which he was manifested to man, was next personified as a rhetorical figure, and then this active or operating Power of the Almighty was conceived of as residing in, and exercised by or through another being distinct from God, and intermediate between him and his creatures. Thus in the philosophy of the time, to which, *on the best authority*, we are referred for the explanation of the otherwise unintelligible language of John, we find that it was considered beneath the dignity of the Almighty to concern himself with the affairs of the material universe, and that he had at some distant period delegated his Power to another being. Now it is the most striking characteristic of the Gospel of John, that its author throughout refers the Divine Power manifested in Christ, to God alone. *He does this in the first verse of his Gospel.* Speaking, as the pupil of his own disciple tells us, with reference to the philosophy of his times which regarded the Active Intelligence of the Almighty as committed to another being, John says 'the Logos existed in the very beginning, it always dwelt with the Almighty, the Almighty was the Logos. All things were made by it and without it was not anything made that was made.' Thus John refers to God every attribute and agency and influence by which he is known to man, and subsequently adds that this same Divine agency was made manifest in a fleshly form in the person of Jesus Christ.

We should as soon think of drawing from the context the doctrine of the humanity of God, as we should of admitting that it taught the Deity of Christ.

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*To the Editors of the Christian Register.*

Sirs,—Your inserting my letter in your paper, and consenting to comply with my request, excites my warmest gratitude. No doubt it would be pleasing to you to know my name; but some of the reasons for my concealing it, must be obvious to you. I beg you not to search me out, as it would probably make trouble for me.

I told you I was laboring under doubts and difficulties both in regard to my own faith and yours. I have felt for this some time that, if I left the Orthodox, I must attach myself to your denomination, or to none at all. The Episcopal Church invites me to repose under the peaceful shadow of her wing. I like her form of worship—but her litanies, creeds and articles of faith, are as objectionable as my own form of faith and worship. If I am a Churchman, I must have the Trinity and Calvinism sounding in my ears every Sabbath, and oftener too, if I am devout. The Baptists are too exclusive, I should gain nothing by going over to them. The Free Willers, Methodists and Christians, are more liberal, or thought to be so—but they encourage a great deal of ignorance, folly, and enthusiasm. I should not be contented with them. The New Jerusalem Church as it is called, and the Universalists have much that accords not with my views of Christianity.

My mind is strongly attracted toward your denomination, but then there are some things which discourage and repel me. I am informed that you make but little account of the Old Testament, that you reject large portions of the New, and that your views of divine inspiration differ widely from ours,—that you leave out the first chapter of Matthew and Luke, which give an account of the nativity and childhood of Jesus,—some other passages of Luke and John, and the whole Epistle to the Hebrews and the Apocalypse. I must confess that I am not willing to throw these parts of the Bible away; and I hope you do not. But when I read in your paper about the *Hebrew poets* and Jesus and his Biographers, the question starts up in my mind; do the Unitarians regard the Prophets, and Apostles and Evangelists, and the blessed Savior with the faith and veneration which they claim and which are their due? Do they not seem to wish to put them on a level with heathen poets and historians? and to diminish their sanctity and authority?

We have Pool, Henry, Scott, Doddridge and Burkit, Brown and many other works of a similar character, which we can read in our families, explaining and enforcing the Holy Scriptures—and what similar works have you to assist those of your denomination in understanding the word of God, and in applying it to the conscience and the life? Your want of such helps seems to indicate a want of faith or interest in the sacred pages. How is it, that none of your learned divines have prepared you a family Bible? Would it be thus, I am tempted to ask, if you rightly estimated the Bible, and the importance of its instructions to the multitude. No doubt, you can render a reason for these things, but they are as yet stumbling blocks to me.

Respectfully yours,

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In reply to the above communication, we beg leave to say to our correspondent, in the first place, that we shall make no efforts to search you out. We have no wish to make trouble for you, and no leisure to be at the trouble the search would cost *ourselves*. We believe you to be a true man, making your enquiries in an earnest and sincere spirit, and till your letters afford evidence to the contrary, we will, as we have said, endeavor to answer them.

Your observations upon the Episcopalians, Baptists, Free-Willers, Methodists, Christians, the New Jerusalem Church and the Universalist, do not call for any remarks from us.

The first difficulty you meet with in embracing Unitarian views of Christianity, or attaching yourself to us as a body of Christians, to whom, you say, you feel strongly attracted, is that you 'are informed that we make little account of the Old Testament, that we reject large portions of the New, and that our views of divine inspiration differ widely from yours, that we reject the first chapters of Matthew, and Luke, some other passages of Luke and John, the whole Epistle to the Hebrews and the Apocalypse.'

In reply, we say that you have been misinformed, and that this general statement as put forth by you is not true. We are not surprised at your making it, for we know that among the numerous accusations urged against us, none has been more industriously circulated than this, that we do not reverence the Scriptures, that we reject portions of them as not canonical and authentic, and that it is necessary for us to reject and set aside these in order to uphold our system of faith. To this accusation we return a positive denial; we pronounce it to be unfounded, and challenge any man to prove it. Among Biblical critics of the Unitarian faith, there have doubtless been some who do not receive, or who feel strong doubts about the first chapters of Matthew's and Luke's Gospels. And so there have been, and are some also among Trinitarian Biblical critics who do the same. This is a purely critical and not a theological question. The Unitarians, who have hesitated about receiving these chapters, have not done so because they felt any difficulty in believing their contents, not because they considered the miraculous conception of our Savior and the other events therein narrated as forming any obstacle or objection to their Unitarian faith; but simply because they could not find from the collation of ancient manuscripts sufficient authority, for regarding these chapters as parts of the original Gospels of Matthew and Luke. We believe however, and from our knowledge of the prevailing opinion of our brethren, we assert, that the great body of Unitarians, laity and clergy, receive these chapters with as firm a faith as Trinitarians, read them, quote them, appeal to them, preach from them, as unhesitatingly as the members of any other denomination of Christians.

So also with regard to the Epistle to the Hebrews, there are some Unitarian Biblical critics, who think it was not written by St. Paul, and some Trinitarian critics have adopted the same opinion. We know of no Unitarian who objects to it as uncanonical, or who wishes to remove it from its place in the New Testament, or rejects any doctrine, that rightly interpreted, it teaches.

We know of no Unitarian either, of any eminence or influence among the denomination, who rejects the Apocalypse, or who wishes to displace it from the canon. We often read it and quote from it and take a text from it ourselves, and we know that many of our brethren do the same. In common with all intelligent Christians, Unitarians regard this book as the most unintelligible, the most difficult of explanation and application of any in the New Testament. They regard it generally as intended to describe the future glories of the Church and the woe and tribulation to be meted out to those, who oppose and reject the Gospel and its influences upon their characters. They do not pretend however to fully understand this book, or to be perfectly satisfied with any analysis and explanation of it that have ever been made. But we cannot, nor is it necessary for us to go into any further detail with regard to particular books or passages. We maintain, and the great body of their writings, all the works that are held in any great estimation, or exercise any considerable influence upon the opinions of the denomination will prove it, we maintain that Unitarians hold the Old and New Testament in the highest veneration, and receive them as containing the revealed will of God. They do not reject, they are under no necessity for the defence of their faith to reject a single book or passage in them. Nor do they place the Prophets and Apostles, and Evangelists and the blessed Savior himself upon a level with heathen poets and historians; nor will they consent to have them so placed. No man disposed so to place them, no man manifesting in his preaching or writings a want of reverence for the Scriptures, as the authority and guide of soul in religious matters, has ever been able to maintain a position of respect and influence in the denomination. He may not have been excommunicated or denounced, because Unitarians hold that to his own Master every man stands or falls; but confidence in him as a Christian teacher has been gradually diminished and withdrawn.

The creed of Unitarians, we believe, in regard to the Scriptures, readily accepted, revered and clung to by all, is that '*God who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these latter days spoken unto us by his Son*'—and that, '*all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.*' Instead of assenting to your implication, that Unitarians are wanting in reverence for the Scriptures, we maintain that practically as a denomination we manifest more reverence for them than others. While we exercise our judgment and employ our learning, as do the learned of all denominations, on those passages which are obscure, we require and permit of no addition to them. We do not, like the Roman Catholics and Oxford Episcopalians, openly declare them insufficient without the aid of tradition and the decisions of the Church, nor do we add to them, 'Confessions of Faith' or advise men to leave their clear and guiding light for 'the dark lantern of the Assembly's Catechism, and the Athanasian Creed.' The Bible, and the Bible alone is the Unitarian Christian's creed. He esteems this perfect and complete in itself, amply sufficient to instruct every individual who can read it in all truths necessary to that individuals salvation; he will not therefore treat it with dishonor and irreverence by taking as its substitute, the crude compilations of fallible men, or the creeds of intolerant and bigoted Churches.

You enumerate the popular Commentaries and family Bibles that are in extensive circulation among other denominations, and express your surprise that the Unitarians have not a family Bible, and more popular expositions of the Scriptures, and seem to think that this implies a want of reverence for and interest in them as the word of life. But a moment's reflection we think, will satisfy you that this conclusion is not just. In the first place Unitarians are not deterred by bigotry and exclusiveness from looking into the books of other denominations, and availing themselves of what is good in their writings. Several of the books you mention are used and extensively read in Unitarian families. In the interpretation of Scripture and in practical observations upon it, there is much that is common to all denominations, and though our brethren do not concur in the doctrines urged in these works, they derive moral instruction and benefit from their practical portions. The want which you seem to think exists among us is, in part at least, supplied by your own books. There is another consideration, which we think you ought to bear in mind. A Unitarian work has no prospect of sale except among Unitarians. We buy and read without hesitation any book, no matter by what denomination published, that we suppose may benefit and instruct us. But other denominations are afraid, or unwilling from some cause to look into ours. An author or publisher among us cannot look to the whole Christian public for the sale of his work. He knows it will be limited, almost absolutely, to Unitarians, and that a large and expensive work like a family Bible would hardly pay its way. This difficulty has undoubtedly prevented the publication of any extensive work of this kind. You seem to forget also, or are not aware that we have done something in the way of popular explanation, and practical enforcement of Scripture. We have some valuable commentaries on the New Testament, such as Kenrick, Livermore and the Scriptural Interpreter; and Dr. Noyes Translations of the Prophets, Job and the Psalms, with his notes, are valuable additions to the Theological literature of the country, and useful aids to all who would understand and feel these portions of Scripture. If you are not acquainted with these works, we would recommend you to procure and read them. Having presented these considerations, which we trust will show you that the want of which you speak does not originate in the absence of reverence for and interest in the Scriptures, we are free to say that we wish we had a good family Bible, a popular practical Commentary upon the whole Scriptures, and we hope that ere long that we shall have one. The subject is frequently spoken of among us, and we trust that a valuable work of this kind may at some time be executed. Do not think from the delay that we undervalue the Scriptures. We deny the charge—we reverence and cling to the Bible, as the word of God, the hope of the world, the great fountain of religious knowledge.

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*For the Register and Observer:*

### THOUGHTS ON THE COMMUNION.

The solemn service for the morning is over, and around the table of our common Master are gathering a portion of the worshippers who have openly acknowledged him and joined his visible church. Why do the *many* depart and the *few* remain? Do they who forsake this solemn and sublime service suppose that, by so doing, they cast off a portion of responsibility? Let us look for a moment at the ritual, disrobed of mystical sanctity; and ask yourselves its meaning.

More than eighteen centuries ago the Savior of the world, in view of his immediate and awful death, sat down with his disciples to commemorate the Passover. Embracing this opportunity he took bread and, having given thanks, brake it and gave it to his friends saying 'take, eat,—this is my body which is broken for you. Likewise also he took the cup and invited them to drink of it as a symbol of his blood shed for a sinful world?' He uttered upon this memorable occasion the simple and touching request, 'as oft as ye do this, do it in remembrance of me!'

Who has not lost some friend whose virtues linger like a halo in the hearts holiest memories? Suppose that friend had left a request as easily obeyed as that of the Savior's, what would be our opinion of the heart that could refuse compliance? Among the crowds who turn from the communion table there may not be one who denies the Savior's authority, nor yet one whose understanding is not convinced of the value of his religion, and I may add, probably not one whose conscience does not utter reproaches for this open neglect of a plain and imperative duty.

I would not be understood to assert, that partaking of the bread and wine without an accompaning a spirit of love, reverence, and penitence, would be an acceptable memorial of Jesus Christ, nor that the Father of spirits, whose eye scanneth the motive rather than the deed, could he be pleased with such a sacrifice; but I do assert that no one has a right to cherish a habit of mind that prevents his approach to the Lord's Supper; thus denying himself effectual assistance in his progress toward perfection.

When the veil of flesh is rent asunder, how will your spirits meet Him whose dying request you have slighted? What good and convincing reasons can you offer for having neglected an acknowledged privilege and duty? How will you join in the song of glory and honor to the Lamb, bearing with you the remembrance of having withheld the tribute of your love and reverence upon the earth? How shall you appear before the Judge of all, whose appointed messenger was Christ, the gentle being whose commands you have disregarded? How can you ask Jesus to plead for you before the judgment seat, when from his church you have stood aloof as if jealous of its wise and merciful control?

For once arise in your strength, throw off the shackles of habit, custom and indifference, and manfully buckle on the armor in the cause of the world's benefactor! Come to the table spread for you and partake of the bread and wine—simple memorials though they be of the friend who was crucified and whose blood was shed for you.'

Pause, ere you reject the invitation, for it may be that your Savior is repeating for you the prayer he uttered first upon the cross,—'Father, forgive them, they know not what they do.' Let not these golden opportunities slip by unheeded, lest death find you still neglectful, and show you the folly of relying upon good resolutions that lead not to action.

Beware, lest no invitation be extended to you to sit down at the 'Supper of the Lamb' with the general assembly and church of the first-born and the spirits of just men made perfect. IONE.

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### ORDINATION.

On Wednesday evening, the 17th inst, Mr. Amos Smith was ordained Colleague Pastor with the Rev. Dr. Parkman of the New North Church and Society in this city.

The services were as follows:

Introductory Prayer, by Rev. J. I. T. Coolidge. Selections from the Scriptures, by Rev. I. T. Sargent. Sermon, by Rev. Dr. Parkman. Prayer of Ordination, by Rev. S. K. Lothrop. Charge, by Rev. E. S. Gannett. Right Hand of Fellowship, by Rev. F. D. Huntington. Concluding Prayer, by Rev. C. A. Bartol. Benediction.

We have seldom attended an occasion of the kind more deeply interesting. A spirit of earnest, elevated, devoted Christian piety breathed in every performance, and the whole service must have tended to quicken in the breasts of all present, both laity and clergy, deeper convictions of Christian duty and responsibleness. Several circumstances, alluded to by the different speakers, served to give interest to the occasion. It was the anniversary of Dr. Parkman's ordination, who twenty nine years ago was consecrated to the work of the ministry over this flock, which for so many years he has faithfully discharged. On that occasion, the sermon was preached by Dr. Channing, with whom Dr. Parkman pursued his preparatory studies, from the same text which Dr. Parkman selected from this, viz., Ephesians, iv. 11, 12, 13. 'And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' On this occasion the Charge was delivered by Dr. Channing's successor, and the candidate ordained had been from childhood under his pastoral care, being the fourth who within a few years have come from the Federal Street Society and been ordained to the work of the ministry in this city. The three others are Rev. Messrs. Barnard, Waterston and Coolidge. Rev. Mr. Huntington, who presented the Fellowship of the Churches, was the friend and classmate of Mr. Smith, himself but a few weeks since received this token of welcome and sympathy. We regret that our limits will not permit us to give a sketch of Dr. Parkman's sermon, in which he set forth 'the spirit of faith, of judgment and of devotedness as the great qualifications for the ministerial office. We trust the Sermon, the Charge, and the Right Hand of Fellowship, all excellent and appropriate, will be published.

The following statistics with regard to the Society, may be interesting to some of our readers.

New North Society formed in 1714.

I Meetinghouse dedicated, 5 May, 1714.

I Rev. John Webb, Braintee, H. U., 1708. Ordained, 20 October, 1714. Died, 16 April, 1750, Æt. 63.

II Rev. Peter Thacher, Boston, H. U. 1696. Ordained Weymouth, 26 Nov. 1707, dismissed. Installed, New North, 28 Jan. 1723, died, 1 March, 1739 Æt. 61.

III Rev. Andrew Eliot, D.D. Boston, H. U. 1737. Ordained 14 April, 1742, died, 13 Septem. 1778, Æt. 59.

IV Rev. John Eliot, D.D. Boston, H. U. ordained, 3 Nov. 1779, died, 14 Feb. 1813, Æt. 59.

II Meetinghouse dedicated, 2 May, 1804.

V Rev. Francis Parkman, D.D. Boston, H.U. 1807, ordained, 7 Dec. 1813.

VI Rev. Amos Smith, pastor, H. U. 1838.

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### TO YOUNG MEN IN BOSTON.

The undersigned, a Committee, appointed at the last annual meeting of the Young Men's Benevolent Society, for the purpose of making an appeal to you, would respectfully and earnestly solicit your attention to the objects and present condition of this Association.

It has been in existence about fourteen years, and during that period has been the means of doing incalculable good, by the discriminating and judicious distribution, through its members, of the absolute necessaries of life, to the virtuous and industrious, but suffering *poor* of our community.

It is truly said of charity, that it blesses both giver and receiver, and, if bestowed with correct motives and feelings, it has a direct tendency to refine and elevate the heart; to develope, with warmth and energy, those feelings of sympathy and kindness which should mark a moral and religious community; and to strengthen those ties of brotherhood which bind each to his fellow man. Our population is continually changing, and the withdrawal of many of our old members within the last two years, has seriously diminished our numbers; leaving us, at the approach of the inclement season of the year, with a treasury nearly empty, a subscription list much reduced, *greatly increased demands* from suffering humanity around us. In

this emergency, we confidently and emphatically appeal to the *Young Men of Boston*, of every denomination, who have not enrolled themselves in our ranks. Shall the great and good objects for which our Society was established be given up? Shall the widow and the orphan look to us in vain for the accustomed pittance, which has kept them from the dire alternatives of beggary, starvation, or the poor-house? The *amount* we ask of you is trifling, but we need your names and co-operation, and if all of you join us who are able, our means of usefulness will be vastly increased.

We trust this will meet with your favorable consideration and hearty response.

In behalf of the Society.
J. BROOKS FENNO,
JOHN T. SARGENT,
WM. N. FAIRBANKS,
*Committee.*
*December*, 1842.

COLONIZATION.

In our opinion missionaries are the best pioneers of civilization. It is not until the higher nature of the savage is awakened—until the moral and intellectual cravings which nothing on this side the grave can satisfy, are excited—until the scales are purged away from the eyes which have long been shrouded in obscurity, the real benefits of civilized life, the virtues it inculcates, or the crimes which it prohibits, can furnish him with motives of action or forbearance. His senses, indeed, may be flattered by unknown enjoyments; his imagination may be awed by the display of unexpected power; his reason may be rendered the thrall of violent injustice or of base cupidity; but to hope for security—to expect improvement, until other views, other prospects, other relations are set before him—until the veil which hid eternity from his view be lifted up—until the lever is placed on that spot in the ideal world, from which alone it can obtain sufficient purchase to wrench from their holding habits the most powerful and inveterate, can only lead us up—to this moment has invariably led—to danger and disappointment. But in countries where civilization though stationary is ancient, and religion though debasing has long prevailed, the process must be reversed. In the latter case there is no void to supply, no cravings to allay; the imperious appetites of our moral nature have been satisfied with unwholesome food, no doubt; but for the present they are still. In America, the destruction of the red man and the progress of the white man have advanced by nearly equal steps. Where a barbarous people have been civilized by the intercourse of a foreign nation, it has happened, as in the case of the tribes who overran Europe, after the fall of the Roman empire, or of the Mongols who subjugated China, when the victory of the former over the latter has been acknowledged complete—the conquerer admits the conquered to his councils—the conquered opens his schools to the conquerer. But in a state of things, where one of the two parties unites the advantage of intellectual and physical superiority—the other sinks under the crushing weight of such an irresistible preponderance. If this did not happen in Mexico and Peru, it was because the original inhabitants had already emerged from a nomadic state. But in North America, where the knavery and strength of civilized man have encroached upon the lessening domain of the ruler of the desert, the result has been a blot on the glories of American enterprise and industry, that ages of benevolence and humanity will hardly be sufficient to wash away. The Indians in the thirteen States amount to little more than six thousand souls.—*Blackwood's Mag.*

MR. RUSSELL'S READINGS.

On Monday, the 12th, Mr Russell gives the last evening of his present course at the Temple. The selections are from Milton, Sterne, Lockhart Tennyson, Lover, &c.

DEDICATION AT PETERSHAM.

The House of Worship built during the past season, by the Christian Society in Petersham, will be Dedicated on Wednesday, the 14th inst. Services will commence at eleven o'clock, A. M. The *Worcester West Association*, and all who feel an interest in the occasion, are invited to attend.

## OBITUARIES.

*For the Register and Observer.*

CHARLES W. STEVENS.

Died in Barre, of Typhus Fever, Nov. 19th, Mr. Charles W. Stevens, aged 22.

The early death of this amiable and excellent young man, has filled many hearts with grief and has blasted many fond hopes of his usefulness which his friends had formed concerning him. From his childhood, he was remarkable for his mild, docile and obedient temper—for his love of reading and early proficiency in the elementary branches of knowledge. The early developments of his mind and heart, led his friends to think and say that he ought to receive a liberal education. But owing to the scantiness of the pecuniary means of his parents, his early *literary* education was not particularly attended to, and was therefore incomplete. Of that system of steady vigorous and efficient scholastic discipline, best adapted to mature and harmonize the mental powers, his youth was in a great measure destitute. From his infancy he was favored with the religious instructions and pious example of his parents, and he had constantly before him the living example of Christian excellence in a venerated grandfather; so that like Timothy, he had known the holy Scriptures from his youth, and like the great Master whom he loved and served; 'as he grew in stature and in years he grew in favor with God and in man.'

While yet a very young man he made a public profession of his faith and united himself with the First Congregational Church in his native town. He adorned the religion he professed by an earnest, and devout attendance on religious ordinances, and by exerting a most happy and salutary influence on the minds of the children and youth with whom he associated. As a teacher in the Sunday School, he earnestly endeavored to imbue the minds of his class with the spirit of Jesus—and as a pupil in a public school, such is the majesty of virtue, that the thoughtless and frivolous were awed 'into sober mindedness' by his presence; and the testimony of his Preceptor, to the writer, was, that his religious and exemplary deportment, had, perceptibly a most salutary influence on the whole school. His demeanor was uniformly bland, modest and manly, and secured him the esteem and respect both of his fellow-students and his instructors.

His interest in the Gospel became deeper and deeper as he studied its records and imbibed its spirit. He expressed from time to time, a strong desire to become qualified to diffuse among his fellow-men 'that joy and peace in believing,' which he experienced himself. His Pastor encouraged him to make the necessary efforts and to persevere and not to let trifling impediments hinder him from the attempt. With a full view of the self-denial, personal sacrifices, the sneers and contumely of the opposers of his faith, he, definitely, made up his mind to devote himself to the service of God in preaching the Gospel of his Son. And when attacked by his last sickness, he was devotedly engaged in preparing to enter the divinity school at Cambridge at the next commencement.

When we reflect on the premature death of such a man, it is difficult to repress a feeling of regret and disappointment, which rises almost to dissatisfaction with the dispensations of Providence. We are ready to inquire with a repining querulousness of spirit, why worth and promise like his, should have been assigned so short a date? But feelings like these, it is our duty to check. The ways of Heaven, though mysterious, are certainly wise and benevolent. Our friend is relieved from all his fears, anxieties and troubles, and gone to his reward.

'O 'tis well
For him, but who knows, what the coming hour
Veiled in thick darkness, brings for us!'

The lamented death of our young friend affords another conclusive evidence that Unitarian Christianity is a religion 'that will do to die by.' He gave his dying testimony, to the sustaining power of his faith, in the trying hour.

A full persuasion of the simple and unqualified unity of God, of the paternity of his character, of the efficacy of sincere repentance to restore the sinner to his favor, and the certainty of a future, just and impartial retribution—*these*, he believed comprised the substance of that revelation, which God had made to men by his beloved Son. This belief he attained not by education merely, but by a faithful personal examination of the Scriptures. On this foundation he was willing to rest his hopes for eternity. It was a foundation, which, in circumstances the most trying, proved to be unfailing. When first apprized, that there were fearful apprehensions that his disease would have a fatal termination, he expressed an earnest wish that he might be spared to do a little good in the world, in the way he had prescribed to himself—and after fervently praying to the Father, 'if it bo possible let this cup pass from me' added, 'not my will but thine be done;' and in a few moments, having sought composure and resignation, he *sang* a stanza from Watts.

'Let storms like a wild deluge come,' &c.

His moral feelings were pure, delicate, elevated and consistent—his piety was rational, heart-felt, operative—his trust in the Providence of God was a well-spring of hope, peace and joy. A tranquil resignation and serenity of sprit shed around his dying couch, the light of his youthful example and displayed the triumphs of a Christian's faith.

His friends and the Christian community have experienced a painful loss by his death—but, it is hoped, they will not lose the benefit of his example. We trust that his *dying bed* has made an impression on some, whom his *living example* did not reach. There is an eloquence in a dying tongue which even the thoughtless cannot forget. When the righteous are gone from the living they do not lose their power—though dead, they yet speak.

While we bow, submissively, to this bereaving stroke of God's Providence, while our hopes are buried with his lifeless form and that sweet voice, which he ever tuned to the praise of God, is forever still; we may remember, that he hath done his part to remind us of our duty, and well and truly was it done. May our lives be equally faithful, and may we finish our course with equal joy and peace. Well do we know that the departed stood forward, without fear, to plead the forsaken cause of God and his religion. We entreat young men to come forward, to do as he hath done. Thousands on earth will rise up to bless you and God will give you the immortal crown.

*For the Register and Observer.*

STEDMAN HARTWELL FLETCHER.

Died in Littleton, Nov. 17th, Stedman Hartwell, aged 15 years, son of Capt. Eleazer Fletcher. While we are often called to mourn over the departure of those who are taken from our midst and from our neighborhood, to reap the rewards of the faithful, seldom are we obliged to mourn the loss of one cut down in the dawn of manhood who had endeared himself to so large a circle of relatives and friends as the subject of this notice. While yet in early life he was found possessed of those amiable traits of character which made him beloved by his parents, and all who knew him, especially by those most intimately acquainted with him. Indeed the law of kindness was written on his heart. I have noticed him from childhood to have a sacred regard for the truth and correct representations, in short he was an honest person who it is said 'is the noblest work of God.' He participated in many of the benevolent objects of the day; he was a member of the Sabbath School for 12 years, of the temperance society many years, and was, I think, a philanthropist according to the strictest sense of the injunction 'do unto others as ye would that they should do to you.' And now when he was just beginning to make known the virtues of his character he was suddenly removed to a higher work and holier friendship by him who is urging his friends, 'to be also ready' in every good word and work. Although dead he yet lives—not only in the hearts of his afflicted parents, but in the minds of many others who will ever cherish a remembrance of the virtues that adorned him.

N. H.

*** Rev. Dr. Edwards of Andover will deliver a discourse in the Federal Street Congregational Meeting-house next Sunday Evening, 'on the importance of the Christian Sabbath, and the means of promoting its universal observance.' The services will commence at 6 1-2 o'clock.

TEACHERS' SOCIAL UNION.

This Association will meet in the Vestry of the Rev. Mr. Barrett's Church, on Wednesday evening, Dec. 14, at 1 o'clock, P. M.

Question: What manner of effort should be made to give the Sunday School that influence which it must have to enable it to accomplish its design.

DAVID PAIGE, *Secr'y.*

DEDICATION AT STERLING.

'The new Meeting-House erected by the Congregational Parish in Sterling, Mass., will be dedicated on Wednesday next the 14th inst. Services to commence at 11 o'clock, A. M. Sermon by Rev. Mr. Fosdick the Pastor. All the clergy and laity within the Association are specially invited to attend; and also all persons who feel sufficient interest in the occasion.'

We understand that the pews in the Meeting-House were sold on the 7th inst.; that every pew was sold, and more were wanted; and that the amount of premium money above the appraisement was nearly $700,00. The whole cost of the Meeting-House, furniture &c., is nearly $8,000.'

## GENERAL INTELLIGENCE.

*Eastern Railroad to Portland.*—The Portland, Saco and Portsmouth Railroad is now opened for travel, from Boston to Portland, a distance of one hundred and four miles.

This important and difficult work has been completed, including all the preliminary arrangements, within the period of two years. The subscription to the stock was opened Nov. 28, 1840, the company was organized Dec. 25, following; and the succeeding winter was occupied in making surveys of the route. The contracts were made in April, 1841, and the first ground was broken May 25. The length of the work now completed is 51 miles.

Although the railroad now completed is built by a distinct company, from that which owns the Eastern Rail Road of this State and New Hampshire, it is connected with the latter road in the working, and with it will form a continuous line of communication from Boston to Berwick, Wells, Kennebunk, Saco and Portland. The train leaving Boston at noon, reaches Portland at half past five o'clock.

*The Observatory.*—We have before us a copy of the plan adopted by the Secretary of the Navy for the buildings which are soon to be erected as a branch of that department of the public service, to serve as a depot in which to deposite for preservation its charts and scientific instruments. This is the language of the act of Congress describing the appropriation for this building, which is, however, substantially an appropriation for the erection of an Observatory for the assistance and improvement of nautical science, as well as a depository of charts, &c. The drawing before us represents the main building as a substantial edifice, of the Ionic order of architecture, and of the dimensions of fifty feet square, surmounted by a spacious dome. Attached to the building are two wings, each eighteen feet wide by twenty-five feet long, which with the dome, are designated for the Observatories. It is also intended, as we learn, to build at the same time, a Magnetic Observatory, to be modelled after the one in Dublin. These buildings, when completed, will be an additional ornament to our city. The site assigned by the President for their location is University Square, usually known as Camp Hill, and the excavation necessary to their commencement is to be completed without delay, so as to facilitate their erection in the spring. Mr. Bird of this city is the contractor for the work which is to be done under the superintendence of Lieut. J. M. Gillis, of the Navy.—*National Intelligence.*

*The Seventeenth of June, 1843.*—The Monument on Bunker Hill having been completed, and considerable progress having been made in the grading of the Monument Square, the Directors of the Corporation, at a late meeting, voted unanimously to celebrate the result by public demonstrations, on the Seventeenth of June, 1843,—the Sixty-Eight Anniversary of the Battle, which the Monument commemorates, and the Eighteenth of the laying of the corner-stone. Mr. Webster has accepted an invitation to deliver an Address on the occasion.—*Evening Bulletin.*

*Railroad from Portsmouth to Dover.*—A petition is in circulation which is generally signed, says the Dover Inquirer, both by the citizens of Portsmouth and Dover, asking the Legislature to grant a charter for a Railroad between the two towns.—*Ib.*

*Next Mayor of Boston.*—Mr. Martin Brimmer has accepted the nomination of the Ward and County Convention as candidate for the office of Mayor of Boston.—*Ib.*

*Rhode Island Democratic Convention.*—A Convention of Delegates from the Democratic portion of the people of Rhode Island was held at Providence on Tuesday last, at which they passed several resolutions expressive of their opinions on various public matters. In regard to the approaching elections under the new State Constitution lately adopted by the people, they have not yet declared their minds. They adjourned to the 20th inst. when they propose to decide on the expediency of supporting a ticket for State Officers under the Constitution, a question on which the party seems to be divided.—*Daily Advertiser.*

*Melancholy Shipwrecks.*—The new bark Isidore, Capt. Leander Foss, belonging to Kennebunk, Me. sailed thence on Wednesday morning, 30th ult. for New Orleans, and was totally lost in the E SE. gale, same night, on Maxwell's beach, near Cape Neddock, York, Me. Every person on board, fourteen or fifteen in number, perished! They were all young men belonging to Kennebunk. The vessel was of 395 tons burthen, was owned by several shipmasters of Kennebunk, including Capt. Foss, was valued at $22,500, and insured for $22,000 at one office in this city.

On the same night the schooner James Clark, Capt. Beck, of and from St. John, N. B. via Portland, for this port, went ashore on Rye Beach, New Hampshire, and six passengers perished.—*Ib.*

The Saco Herald of Friday last gives the following list of the names of persons who were on board the bark Isidore, which was lost in the gale of Wednesday night, on Cape Neddock rocks:—

Leander Foss, master; Clement Stone, 1st mate; John Crowder, 2d mate; Paul M. Grant, John Tendell, George Lewis, George Davis, William Hardin, James Murphy, Charles Lord, George F. Hutchins, James Young, Mr. Thompson, Alvin Huff, Daniel Perkins—all of Kennebunk Port. Five of the above were fathers of families, and have left 20 children; two were young men, who were the only sons of their mothers, who are widows.

The Portsmouth Herald referring to the loss of a schooner on Rye Beach, says that 20 persons were on board, of whom all but six were saved by means of a rope brought on shore by a sailor.

A Portsmouth Correspondent of the Boston Courier writes as follows;—

Great credit and praise is due to Mr. Yeaton and son for their unwearied exertions in saving these people, at the imminent risk of their own lives; but for their aid, many more would have perished. His family, too, have done all that humanity could command. Their house has been opened, and their clothing been freely distributed to the poor sufferers, who have now lost nearly every thing they had, except the clothing they had on, and some were nearly naked; they have really '*felt the hungry and clothed the naked.*'

*Fancy Woollen Goods.*—It will be gratifying to all interested in the progress of domestic arts in our country, to know the success which has attended the manufacture of *fancy woollen goods* at Lowell. These embrace those cloths which are woven from mingled colors, and with varieties of thread. They are the stuffs so generally used for trowsers and top coats. Till very recently, we relied upon England and France for these articles; but the skill and energy of our own manufacturers enable us now to supply ourselves with these, without sending to foreign lands.—This is a new stage in the progress of domestic industry.—*Atlas.*

*Eastern Railroad Depot.*—The Eastern Railroad Corporation are now constructing a new and very large depot on this side of the water. They have purchased what was formerly known as Snow's, Pratt & Wilkinson's wharves, running from Commercial street near to Granite wharf—filled up the dock between them, and built two slips for their ferry boats. Workmen are already at work upon the frame for the building, and every thing on the ground denotes that the depot will soon be ready for use.—*Atlas.*

*Merchant's Exchange.*—This building, including the Hotel connected with it, was recently opened to the inspection of the public, and for two or three days was thronged with gratified visitors. The Bay State Democrat gives the following account of the building.

The Exchange proper is in the rear of the building, in the form of a rotunda, and is floored with marble slabs. It is lighted mainly from the dome, which is beautifully ornamented with variegated lights, and a design of Boston, having an inscription of the date of its being founded, 1630, with the seal of the city and its motto—*Sicut Patribus Sit Deus Nobis, Civitatis Regimine Donata, A. D.* 1822. This apartment is supported by eight een magnificent pillars of an Italian composition, which has nearly the consistency of, and very much resembles, vari-colored marble, and is to be supplied with stands for the general objects of reading and business. The front and centre of the building is devoted to offices and rooms for banks, insurance companies, notaries public, and other business purposes. The cupola, which in height is excelled only by that of the State House, is occupied by Mr. Parker as a telegraph station. In the basement is a row of hot and cold water baths, which are connected with a furnace, that also serves to warm the Exchange room and dinning rooms.

We looked over the Hotel and all its arrangements, and were much pleased with all we saw. The furniture of the establishment is new throughout, and has been well selected. About 360 persons can be accommodated in the dining apartments on an emergency, and about 100 guests can be lodged in the sleeping chambers.

*Vermont and Slavery.*—We find in the State Journal the following resolutions, 'defining the position' of the Green Mountain State on the subject of Slavery. The resolutions were adopted *unanimously* by both branches of the Legislature:—

We quote them as a matter of record.—

Resolved, By the Senate and House of Representatives:

1. That as the Representatives of the People of the State of Vermont, we do protest against the admission into the Union of any State whose constitution tolerates domestic slavery, or the annexation of Texas, or any other Territory, in which slavery exists.

2. That we believe that Congress have the power by the Constitution of the United States, to abolish slavery and the slave-trade in the District of Columbia, and in the territories of the United States; and that if Congress refuse to abolish slavery in the District of Columbia, that the sent of the General Government ought to be removed from that District, to a place where slavery and the slave-trade do not exist.

3. That we believe Congress has Constitutional power to prohibit the slave-trade between the several States in this Union, and to make such laws as shall effectually prevent this trade, and ought to exercise this power.

4. That the Constitution of the United States ought to be amended, so as to prevent the existence and maintenance of slavery in the United States in any form or manner.

5. That our Senators in Congress be instructed, and our Representatives be requested, to present the foregoing resolutions to their respective Houses in Congress, and to use their influence to carry out the principles thereof.

6. That the Governor of this State be requested to transmit a copy of the foregoing resolutions to each of our Senators and Representatives in Congress.

*The Marine Telegraph.*—A lady has invented a method of looking for lost articles under water, which she calls the Marine Telescope. It is to be seen every evening this week at the American Museum.

A lamp fixed in a strong glass globe, is provided with a chimney and two air pipes. This is immersed in the water to any depth, and is used either at night or in cloudy weather, or in turbid water. A telescope adapted for looking into the water accompanies it, which may be also immersed to any depth required. The contrivance has every appearance of being likely to be useful in searching for wrecks and objects sunk in the sea, and we learn that several nautical men have expressed their entire approbation of it, and are sanguine in their expectation of the valuable results which will follow its introduction into use.

If it should prove to be all that it promises, we hope the fair inventor will not fail of an adequate reward.—*N. Y. Evening.*

*Christian Watchman.*—This respectable Religious Journal, under the patronage of the Baptist denomination, and for a long period owned and well conducted by Mr. William Nichols, has been sold by him to Rev. E. Thresher, by whom it will hereafter be conducted.

*Next Congress.*—Only four members of the next Congress have been elected in this state.

In District No. 1, Robert C. Winthrop.
In District No. 8, John Quincy Adams.
In District No. 9, Henry Williams.
In District No. 10, Barker Burnell.

The day for a new election in the Districts where there has been no choice, is not yet appointed.

*Novel Decision.*—The Boonville (Mo.) Observer says, that at the present term of our Circuit Court Judge Mor.ow presiding, a negro slave was brought into Court, charged with having forged an order on one of our merchants, and the indictment was quashed, on the ground that a negro could not commit forgery. The reasons which determines this decision were not very clearly stated; but his honor was understood to say, that, by the constitution and laws of the country, negroes are not recognized as *persons*, any more than any other animals.'

*From Europe.*—The Steamer Columbia arrived at this port on the morning of the 6th inst, in sixteen and an half days from Liverpool.

There is no important English news. We give the following paragraphs, respecting other countries:

*Syria.*—Advices from Alexandria to the 24th ult., reiterate the fact of the Syrian revolt. This news appears to have convinced the British Commander-in-Chief in the Mediterian of the necessity of sending a naval force once more to the East.

*France.*—The Paris journals at present are principally occupied in discussing the 'right of search' question.

*Spain.*—From Spain the news continues to possess only local interest. The conflict between the government and the public press still continues. A declaration signed by twelve journalists forming themselves into an association, not only to defend the liberty of the press, but to protect also the constitution of 1839, and above all to maintain the majority of Queen Isabella within the limits prescribed by law.

*Belgium.*—The Belgian papers have published the address of King Leopold, on opening the Legislature for the session of 1843. The treaty with Holland was signed on the 5th inst. He also announces that a convention has been negociated for extending the commercial intercourse between Spain and Belgium, but no allusion is made to the proposed Customs' Union with France.

*Turkey.*—Letters from Constantinople of the 27th ult. confirm the previous accounts of the recognition of the new Prince of Servia, and announce that the firman for the disposal of the reigning Prince of Wallachia, had been forwarded to Bucharest.

*China.*—The news from China comes down to the 28th of July, and affords grounds for forming hopes of an approaching termination of the war there.

MISSIONARY MEETING.

An adjourned meeting on this important subject was held at Rev. Mr. Ellis' Church in Charlestown. Prayer was offered by Rev. Mr. Ellis. Hon. Stephen Fairbanks who presided, offered some introductory remarks, when the meeting was addressed by Rev. J. F. Clarke, Rev. Mr. Waterston, N. A. Barrett, H. B. Rogers, Rev. S. K. Lothrop, Rev. Mr. Muzzey and Rev. Mr. Ellis. We regret that we cannot give a sketch of the remarks made by the several gentlemen. The meeting was one of the most interesting we have had.

## MARRIAGES.

In this city, on Thursday evening, Dec. 1st, by Rev. Mr Gray, Mr Walter Pollard, of Groton, to Miss Caroline S. Hyde of this city.

In this city, on Tuesday evening, by Rev Mr Thompson, Mr James A. Dix to Miss Miriam G. Copp.

In Haverhill, on the evening of Wednesday, 30 ult. at the mansion of Hon. S. Minot, by Rev. Mr Gage, John Ruggles, Jr. Esq., of Brighton, to Miss Mary Louisa:—and on Thursday morning Dec. 1, by Rev. N. Folsom, Charles Winthrop Holbrook Esq. of Brighton, to Miss Delia Ann:—daughters of the late Hon. S. P. Gardner, of Bolton.

## DEATHS.

In this city, De Witt Clinton Fowle, 17.
In this city, on Tuesday, Mr John Whidden, formerly of Derry, N. H., 27.
Dec 2d, James A. Readhead, 3 months, only son of A. T. Readhead.


SPLENDID WORKS for Christmas and New Year Presents—the Queens Boudoir; English Pearls; Gems of Loveliness; Fisher's Drawing Room Scrap Book; Heath's Book of Beauty; the Keepsake; the Young Ladies Hand Book of Needle Work; Gift; Rose; Forget me not; Juvenile Scrap Book; Heath's Waverly Gallery; Shakespeare Gallery, Byron do, James' book of Passions; Childe-Harrolds Pilgrimage, 62 steel plates; Eliza Cook's Poems; Thomson's Seasons, illustrated; Cabinet of Modern Art; the Poets of America; Milton's Poetical works, illustrated; Roger's Italy and Poems; Shakspeare's Poems; Burns' works, splendid edition; Gray's Poems; Scott's Poetical works; Rose of Sharon; splendid assortment of Bibles and Testaments, english and American editions, &c.

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*MONTHLY MISCELLANY ENLARGED.*

ON the first of January next will be issued the First Number of the Eighth Volume of The Monthly Miscellany of Religion and Letters. The Miscellany, which was commenced in April, 1839, was published in Monthly Numbers of Forty Eight Pages, or Five Hundred and Seventy Six Pages per annum, for Three Dollars; it has since been gradually enlarged and we propose for the future to give sixty four pages monthly, or seven hundred and sixty eight pages per annum, making a difference of nearly two hundred pages without increase of price.

Of the Contents of the Miscellany it is only necessary to state that it is sustained by the contributions of most of the principal Clergymen of the denomination, and to refer its readers to the seven volumes already issued. A variety of Articles of Miscellany, a Sermon by one of our Clergy, Notices of Books, and a Record of Religious Intelligence, both Foreign and Domestic, are contained in each number.

Although our List of Patrons hardly warrants the enlargement of the work, we confidently hope that its merits will continue to add to its friends.

WM. CROSBY & CO, Publishers, 118 Washington street, Boston.

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And through the heart the head, clearing away
The narrow notions that grow up at home,
And in their place, grafting good-will to all.'
—Rogers's Italy.

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In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

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Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, MD, Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.
Nov. 26. 6m

A NEW WORK—Prospectus of the Pioneer, a Literary and Critical Magazine, edited by J. R. Lowell and R. Carter.

On the first of January, 1843, the Subscribers will commence the publication of a Monthly Magazine, with the above title. The Contents of each Number will be entirely Original, and will consist of articles chiefly from American Authors of the highest reputation.

The object of the Subscribers, in establishing the Pioneer, is to furnish the intelligent and reflecting portion of the Reading Public with a rational substitute for the enormous quantity of thrice-diluted trash, in the shape of namby-pamby love tales and sketches, which is monthly poured out to them by many of our popular Magazines,—and to offer, instead thereof, a healthy and manly Periodical Literature, whose perusal will not necessarily involve a loss of time and a deterioration of every moral and intellectual faculty.

The Critical Department of the Pioneer will be conducted with great care and impartiality, and, while satire and personality will be sedulously avoided, opinions of merit or demerit will be candidly and fearlessly expressed.

The Pioneer will be issued punctually on the day of publication, in the principal cities of the Union. Each number will contain 48 pages, royal octavo, double columns, handsomely printed on fine paper, and will be illustrated with Engravings of the highest character, both on wood and steel.

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n26

ON THURSDAY, December 1st, will be published, the Monthly Miscellany of Religion and Letters—Edited by Rev. E. S. Gannett. Contents of the No. for December—

Christian Virtue; Abraham's Sacrifice; Moral Courage; the Dying Christian; a day of Public Thanksgiving—a Thanksgiving Sermon, by Rev. S. K. Lothrop; Confessions of Trinitarians; an Evening's Talk; the Minister and his Parish; Notices of Books; Intelligence, &c. W. CROSBY & CO, Publishers, 118 Washington st. n26

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## POETRY.

### THE BOY AND HIS ANGEL.

BY H. F. GOULD.

'Oh mother, I've been with an angel to-day!
I was out, alone, in the forest at play,
Chasing after the butterflies, watching the bees,
And hearing the woodpecker tapping the trees;
So I played, and I played, till, so weary I grew,
I sat down to rest in the shade of a yew,
While the birds sang so sweetly high up on its top,
I held my breath, mother, for fear they would stop!
Thus a long while I sat, looking up to the sky,
And watching the clouds that went hurrying by,
When I heard a voice calling just over my head,
That sounded as if 'come, oh brother!' it said;
And there, right over the top of the tree,
Oh mother, an angel was beck'ning to me!

And, 'brother!' once more, 'come, oh brother!' he cried,
And flew on light pinions close down by my side!
And mother, oh, never was being so bright,
As the one which then beamed on my wondering sight!
His face was as fair as the delicate shell,
His hair down his shoulders in fair ringlets fell,
With eyes resting on me, so melting with love,
Were as soft and as mild as the eyes of a dove!
And somehow, dear mother, I felt not afraid,
As his hand on my brow he caressingly laid,
And whispered so softly and gently to me,
Come, brother, the angels are waiting for thee!'

'And then on my forehead he tenderly pressed
Such kisses—oh, mother, they thrilled through my breast,
As swiftly as lightning leaps down from on high,
When the chariot of God rolls along the black sky!
While his breath, floating round me, was soft as the breeze
That played in my tresses, and rustled the trees;
At last on my head a deep blessing he poured,
Then plumed his bright pinions and upward he soared!

And up, up he went, through the blue sky, so far,
He seemed to float there like a glittering star,
Yet still my eyes followed his radiant flight,
Till, lost in the azure, he passed from my sight!
Then, oh, how I feared, as I caught the last gleam
Of his vanishing form, it was only a dream!
When soft voices whispered once more from the tree,
'Come, brother, the angels are waiting for thee!'

Oh, pale grew that mother, and heavy her heart,
For she knew her fair boy from this world must depart!
That his bright locks must fade in the dust of the tomb
Ere the autumn winds withered the summer's rich bloom!
Oh, how his young footsteps she watched, day by day,
As his delicate form wasted slowly away,
Till the soft light of heaven seemed shed o'er his face,
And he crept up to die in her loving embrace!
'Oh, clasp me, dear mother, close, close to your breast,
On that gentle pillow again let me rest!
Let me once more gaze up to that dear, loving eye,
And then, oh, methinks, I can willingly die!
Now kiss me, dear mother! oh, quickly! for see,
The bright, blessed angels are waiting for me!'

Oh, wild was the anguish that swept through her breast,
As the long, frantic kiss on his pale lips she pressed!
And felt the vain search of his soft, pleading eye,
As it strove to meet her's ere the fair boy could die.
'I see you not, mother, for darkness and night,
Are hiding your dear loving face from my sight—
But I hear your low sobbings—dear mother, good bye!
The angels are ready to bear me on high!
I will wait for you there—but, oh, tarry not long,
Lest grief at your absence should sadden my song!'
He ceased, and his hands meekly clasped on his breast,
While his sweet face sank down on its pillow of rest,
Then; closing his eyes, now all rayless and dim,
Went up with the angels that waited for him!

## MISCELLANEOUS.

### THE MILLER'S BOY.

Thomas Sankey, the subject of this little history, was the son of a poor collier, living in a village about eight miles distant from Shrewsbury, and one of a large family of children. He was from his early childhood remarked for a mild, sweet temper, and, at an age when most children are only a trouble to their parents, was so steady and industrious, as to be a great help and comfort to his.

Whilst yet very young, he gave proofs of honesty and self-command, of which I fear few boys, possessing greater opportunities of moral improvement, would at his age be capable.

When he was about twelve years of age, he hired himself to a Miller in the village, who took him in preference to many other boys, on account of his excellent character for honesty and industry. His master was not disappointed in the expectations he had formed respecting him; he soon became fond of him, and used to say that Thomas Sankey did more work than many who were his superiors in age and strength; that he was, besides, the best tempered lad in the world, and so honest, that he could trust him with any thing.

But a sudden and trying affliction called him to the exercise of Christian fortitude, patience, and resignation to the Divine will, in a degree which falls to the lot of few at so early an age.

He was not more than thirteen years old, when, as he was feeding the mill, his left arm got entangled in some of the machinery, and was torn off just above the elbow. His master who was standing in the room below, was alarmed by a loud and piercing shriek, and before he could inquire the cause, the arm, falling through the trap-door, dropped at his feet. The dreadful tale needed no relater, and his feelings on the occasion are not to be described. So deeply was he affected by it, that for many months after he could not hear this circumstance, or even the poor boy's name mentioned, without shedding tears.

The report of this melancholy occurrence reaching the ladies to whom he had been indebted for his education, one of them hastened to the place, taking with her some soft linen, a bottle of wine, and some restorative drops. On her arrival at the mill, she found the sufferer seated in the place in which the accident had happened, leaning on one of his companions, pale and faint, but perfectly quiet and composed. She inquired, in a tone of kind sympathy,

'Not more than I can bear,' answered the noble boy, in a low but steady voice.

She gave him some of the restoratives she had brought, which he took, and felt much revived. He raised his eyes, and perceiving that she wept, said, in a cheerful though faint voice, and with a smiling countenance, 'Oh, dear Miss Mary, do not cry! never fear but I shall do very well. I have still my right arm; I can write and cast accounts, and, please God, shall be able to get my bread any where.'

Soon after, his poor mother rushed in, weeping, wringing her hands, half frantic with grief, and not considering the injury her son might sustain from having his feelings agitated; but he, although suffering most acute pain, and faint from loss of blood, exerted the little strength he had remaining, in efforts to calm and comfort her. The lady, with his mother's assistance, gently removed a coarse cloth which had been applied to staunch the blood, and bound up the wounded remnant of his arm in the soft linen which she had provided, which, he said, gave him great relief. She then expressed a wish that he might be immediately conveyed to the Shrewsbury Infirmary, adding, that whatever was necessary towards his safe removal thither, should be supplied from her mother's house. The poor woman, who, as is not uncommon amongst people in her class of life, had conceived a most horrible idea of an Infirmary, was vehement in her opposition to this proposal. The lady endeavored to reason with her, and to convince her how much it would be to her son's advantage to go where every necessary accommodation would be provided for him, and where he would have the benefit of being attended by the most skilful surgeons in the town, free of expense; but finding her deaf to all remonstrance, she turned to the boy, who had remained silent, and asked him whether he was himself willing to go.

'Yes, Madam,' he replied, without the least hesitation; 'I am ready to do any thing you please.'

'Very well,' said the lady; 'I will leave you with your mother whilst I go home and give the necessary orders, and do you try if you cannot persuade her to consent.'

Having procured a cart, with a mattress laid in it, she returned to the mill, where she found the poor woman still weeping over her son, but much more composed, and completely reconciled to his going to the Infirmary.

On the first visit which the surgeon paid him after his arrival at the Infirmary, the poor boy had to undergo the painful but necessary operation of having the remains of his arm amputated almost at the shoulder. He submitted to this not only without repining, but with such surprising firmness, as raised the admiration, and engaged the interest and regard of all present. The favorable impression which they conceived from his behavior on this trying occasion, was daily strengthened by his conduct during the time he staid at the Infirmary. He won all hearts by his patient gentleness, the sweetness of his temper, and the gratitude he expressed towards all who administered to his relief or comfort; insomuch that on his leaving the place, the Directors testified their approbation, by presenting him with a Bible and Prayer-book.

On his return home, being no longer able to work, he applied himself diligently to reading, writing, and accounts, in which he received much assistance from the ladies to whose kindness he had before been so much indebted, at whose house he also now regularly attended on the evenings when the children received lessons in singing. It was their wish to qualify him for gaining his livelihood as a schoolmaster, and they pleased themselves with the hope that although a cripple, he might thus become a useful member of society, and not only be enabled to earn a comfortable maintenance, but also to lay by something for old age. But it pleased the Almighty Disposer of events to render their kind efforts unnecessary, and their hopes vain, by removing the object of them from a world in which, although he had lived but a few years, he had suffered much with exemplary patience, to one where 'we shall hunger no more, neither thirst any more,' and where 'there shall be no more sorrow nor crying, for God himself shall wipe away all tears from our eyes.'

On Sankey's return home from Shrewsbury, his neighbors remarked that he looked ill; but this they attributed to the pain he had undergone, and hoped that the tender care of his mother, together with the air of his native village, would soon restore the bloom to his cheek. He did not complain, but was uniformly placid and cheerful; and when questioned about his health, constantly answered that he felt no pain, and that, if he could only recover his strength, he should be quite well. But this did not happen; on the contrary, he appeared rather to become gradually more feeble, until at the end of a few weeks he was attacked by a cough, pain in his side, and every symptom of a confirmed and rapid decline.

Words can but faintly describe the anguish of his parents as they watched by the bed of the deservedly beloved child whom they were so soon to lose; but, as on a former most trying occasion, so on this, he became their best comforter.

'Dear father and mother,' he would say, 'do not weep, do not grieve for me. You surely love me too much; and wish me too well, to desire that I should continue to live a cripple, rather than go to such a happy place as heaven.'

Being asked whether he was at all afraid to die, he answered, 'Oh no! I know that God is good and I trust he will pardon my sins, and accept my poor endeavors to please him.'

Doubtless the subject of this history had faults, but he strove to the best of his knowledge and power to correct them, and to do what his Bible taught him would render him acceptable in the sight of his heavenly Father; and if his mother's testimony and that of many who knew him from infancy may be credited, few have had *less* cause for fear or remorse. He knew that after he had done his best, he was still an unprofitable servant. He was too humble to imagine that any part of his own conduct was entitled to praise, and he dwelt with pious gratitude on the goodness of God, and blessed him for putting it into the hearts of his friends, by so many acts of kindness, to smooth and cheer his passage through 'the dark valley of the shadow of death.'

He passed much time in prayer and in reading the Scriptures, was gentle and patient, no murmur or complaint escaped his lips, and, after a few months' illness, he died, calm, peaceful, and resigned, full of humble hope and confidence in that gracious Being 'in whose hand our breath is, and whose are all our ways.'—*Christian Tract Society.*

### THE ENGLISH ESTABLISHMENT.

A recent pamphlet, published in England, states that the clergy of the established church of England, Wales, and Ireland, receive for their services—£8,896,000. Their churches embrace *six* million four hundred thousand people.

The clergy of all other denominations of the Christian church in the same countries embracing fourteen million six hundred thousand people, receive, according to the statement in the pamphlet just referred to, only £1,024,000. Can this state of things endure? Will it be perpetuated?

The expense of sustaining the clergy in all the other countries in Christendom, including France, the United States, Spain, Portugal, Hungary, Italy, Austria Switzerland, Prussia, German Small States, Holland, Netherlands, Denmark, Sweden, Russia, Christians in Turkey, South America, &c., &c., with a population of 198,728,000 is estimated at £8,852,000—a sum less than the amount expended in support of the English establishment—These are interesting statistics. If they are unknown to be accurate, they can hardly fail to make a strong impression on the popular mind in England.—*Observer.*

### REV. JOSEPH MCKEAN.

Rev. Joseph McKean, D. D. L. L. D., was a native of Boston, and after a good classical education in the Latin school in that town, and the usual term of four years as a student in Harvard College, received his first degree there, in 1794. With a quick apprehension, and uncommonly correct conceptions, and a good degree of application, he left the university with the reputation, well-deserved, of a ripe scholar, and giving much promise of future eminence. He spent two years after leaving college as a teacher of youth; and, having devoted much of his time to theological subjects, chiefly under the directions of the learned Dr. John Eliot of Boston, he began to preach a short time before taking a second degree, and was ordained over the Church and Society in Milton. After a few years he found his health impaired; and at his request, on that account, was dismissed from the pastoral office in that place. He preached occasionally, however, as his health would permit; for the Christian ministry was his deliberate choice, and it was his highest pleasure to impart religious instruction to his fellow men. He knew the controling influence of Christianity, and wished to persuade others to yeall to its mild and purifying spirit. For about nine years, from 1809 to 1818, he occupied the chair of professor of rhetoric and oratory in Harvard College; being the immediate successor of Hon. John Q. Adams. He often preached during this period, and was invited to take the pastoral charge of the first Church in the city of Boston. But his health, which was still precarious, probably prevented his accepting the invitation. He visited one of the islands in the West Indies, for the recovery of his health; but the experiment was not successful in the object proposed and sought. He fell a victim to disease in 1818, at the age of forty-two. Dr. McKean possessed strong powers of imagination, as well as good taste and rich treasures of useful learning. His compositions were sometimes labored, often ornate, and always indicative of an ardent temperament. He usually spoke with power, and made an impression on his hearers; for he spoke with perfect sincerity, and from thorough conviction of the truth and importance of what he said. He published several sermons and orations, a beautiful memoir of his friend the Rev. Dr. Eliot; and several articles in the Reviews and Magazines of the day.—*Alden Bradford, L.L. D.*

### A NOBLE SPIRIT.

A small boy frequented a carpenter's shop where the workmen were in the habit of taking their grog, as they were ashamed to be seen going to the store for it. They often importuned the boy to go to the grocery and get it for them, but he always refused. When they found persuasion would not answer, they reproached him with being unkind and lazy. 'Ask me,' said the boy, in a tone of noble indignation, 'to go any other errand, and I will go; but I can't nor won't go for your rum.'—*Teetotaller.*

### BLOWING AT THE KEY HOLE.

A Washingtonian tells us that he had no idea that he was a drunkard, until one night he had been drinking very freely, and on entering his house and finding no light, he inquired of his wife, who was in bed, whether there was any fire, and on receiving an answer in the affirmative, he groped around until he found the bellows, and went to blowing. After exhausting much time and patience, and not producing either light or heat, he called upon his wife for assistance, who, when she arrived, found him laboring away at the key hole of the door, through which the moon shone, and which he had mistaken for a large coal of fire.—*Ib.*

### SLANDER.

From the time that the sacred volume was written, *slander*, whether malicious or thoughtless, has been considered, by all moral teachers, as one of the most reprehensible of the vices of society. Social beings have an interest in knowing the truth concerning those whom they must trust, confide in, or believe. They may pursue any fair and reasonable measure to arrive at that knowledge; and no one is blameable who speaks the truth of others, when the duty of doing so arises. It is the publication of truth maliciously, and when it answers no useful purpose, that moral teachers condemn; and that which such teachers reprobate is, the publication as true, that which is false, and truth so discolored and distorted that it amounts to falsehood. It is (to the reproach of human nature) a common pleasure to strip one's associate of every virtue, and to attribute to him vices, errors and follies. It is one of the deplorable truths of the day, that the press frequently devotes its powerful machinery to this malevolent work. In private life the mischief is done in whispers and in secrecy; and even the gratified listener is weak enough to suppose, that his entertainer will not make him *the subject* with his next listener. If one who has been spoken of in the most reproachful manner, in a back-biting company, should unexpectedly come into it, the most prominent of his slanderers would probably be that one who would rise to receive him with the most obsequious respect. The real evil in all this is, that social intercourse is made to be false and hollow, and utterly unworthy of rational and moral beings.

It is believed that the only remedy is for every one to adopt the rule of doing as he would that others should do to him. If one is unwilling to confide his character to curious and misrepresenting gossips, he should not rank himself among that tribe. When one is sure that no just judgment which can be pronounced, on his manners, moral agency and intellectual rank, will depreciate him below his desired seeming to the world, he may venture to ascend to the judgment seat, as to others. A sense of justice towards others is but a feeble restraint. Justice towards ones' self may be an efficient one. If education can so inform the moral sense, as to make one feel that he degrades himself when he condescends to listen to the slanderous commentaries of others, and that he forfeits his own respect when he retails the poison of gossips, something might be affected towards a remedy. If no one said *of* another, that which he would not say *to* him, when no duty called for the observance of a different rule, men would be nearer to what they pretend to be—honest and fair-dealing members of society; and the young would rise into the social ranks with far more exalted sentiments of human dignity.—*Political Class Book.*

### RUBBING NOSES IN RUSSIA.

A London Periodical, in a review of an interesting work on Russia, describes some curious scenes, as being witnessed in very cold weather in the streets of St. Petersburg:

'When the nose freezes, the sufferer is wholly unconscious of the fact, which to all who see him is made apparent by the chalky whiteness of that important appendage to the human face divine. Nature for such occasions has always provided, in profuse abundance, the most efficacious remedy. All that is necessary is, to rub the patient's nose well with snow, and the circulation usually returns in a few moments.

If this is not done in time, the nose is lost. It has, therefore, come to be considered an act of common civility, in the streets of St. Petersburg, for every body to look to the noses of his neighbors, trusting that his neighbor will keep an eye upon his in return. If you meet a man and see that his nose is turning white, courtesy requires that you should take up a handful of snow, and rub his face as briskly as you can till the rosy blush returns. Sometimes you may see two Russians on meeting, stop simultaneously, and fall to rubbing each other's face, for dear life.

A newly imported Englishman has been known to resist rather roughly so unceremonious an act of kindness, of the importance of which he has not become aware, but the usage is one with which the stranger seldom remains long unacquainted. The eyes also are liable to become inconvenienced by the severe cold. Icicles form about the eye-lashes, and gradually become large enough to prevent the sufferer from seeing with any comfort to himself. In such cases, it is considered allowable to enter the first house at hand, and demand permission to thaw oneself, leaving a tear of gratitude on the hospitable floor, in acknowledgment of the favor received.'

### FACTS IN FEW WORDS.

The fathom, 6 feet, is derived from the height of a full grown man. A hand, in horse measure, is four inches.

An Irish mile is 2240 yards; a Scotch mile is 1984 yards; an English, or statute mile, 1760 yards; German, 2806; Turkish, 1826.

The Christian era was first used, in counting time, at Rome, in 527; adopted in France, in 750; in Spain, in 1350; in Portugal, 1410. The early Christians dated from the accession of Dioclesian, in 284.

The Persians give names to every day of the month, just as we give them to days in the week.

A man is taller in the morning than at night.

GRATIFYING FACT.—Within the last thirty years *nine hundred* Catholic churches have been built or restored in Ireland.—*Freeman's Journal.*

'*Medicines for the soul*, was the beautiful inscription which a king of Egypt placed on the front of his library.'


PRIVATE HOSPITAL IN BOSTON.

SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard Street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation; and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

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e24

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TRIBUTE TO CHANNING—An humble Tribute to the Memory of Wm. Ellery Channing, DD—a Sermon preached at West Roxbury, Oct. 9th, 1842, by Theodore Parker, Minister of the Second Church in Roxbury. This day published by TICKNOR, corner of Washington and School sts. o29

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NEW TRACT, NO. 182.—On the Nature and Province of Natural and Revealed Religion, by Orville Dewey, D. D., being Tract No. 182, for Sept., published by JAMES MUNROE & CO., Agent of the American Unitarian Association. oct 8

SPIRIT OF THE NINETEENTH CENTURY—The September Number of this periodical is just received by WILDER & CO, 71 Washington street. This work to which we invite the attention of the community, is a religious monthly, edited, with great learning and ability, by Robert J. Breckenridge, D. D., of Baltimore, and may fairly be considered the popular representative of the Old School Presbyterian body of Christians in the United States. Let that large and respectable body be judged of by their authorized and acknowledged writings. The talents and standing of Dr. Breckenridge, Editor of this periodical, is a sort of exponent of the ability with which it is conducted. The present number contains eight articles, besides 'A Sermon preached at the opening of the Synod of Cincinnati,' one of which articles, the eighth, entitled, 'Intercourse between the General Association of Massachusetts, and the General Assembly of the Presbyterian Church,' is of sufficient importance to attract universal attention. The mechanical execution of the work is very handsome, and the subscription price only $2,50 per year, in advance. Sub criptions received at this office. o8

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Contributors—N. P. Willis, Hubbard Winslow, Mrs Sigourney, Nehemiah Adams, T. M. Clark, S. J. Hale, Miss Gould, Wm. M. Rogers, R. C. Waterston, Geo. B. Cheever, Catharine E. Beecher, Chs. Rockwell, Seba Smith, John Inman, Dr. Beecher, Roy Palmer, &c—this day published and for sale by W. CROSBY & CO, 118 Washington st. o8

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